

S. Youths Behaviour: *C.*
OR
Decency in Conversation
Amongst Women:

Containing Excellent Directions for the
Education of young Ladies, Gentlewomen,
and other Persons; and Rules of Advice how
at the first to deport themselves, and afterwards
govern the Affairs of a Family,
Together with several Letters, Profitable and
Delightful, according to the Nature of the Subject:
VVith a Bill of Fare for every Month in the Year.

By the same Hand that Translated the
last Volume of *Cassius Holy Court*.

Whereunto is added a Collection of Select
and Excellent Proverbs, and wise Sentences,
out of several Languages, useful in Discourse
and the Government of Life: By the same Author.
With an Alphabetical Table to the Proverbs,
never before Printed. *By Codrington.*

THE SECOND ADDITION

Prov, 31, 29, *Many Daughters have done virtuously, but
thou excellest them all.*

Pro, 12 4, *A virtuous Woman is the Crown of her Husband.*

London Printed by S. and B. Griffin, for W. Lee, and are
to be Sold at the Sign of the *Turke Head* in
Fleetstreet over against *Fetter-Lane*, 1692.



*Loe heere a Beauty, in her Morn, who shakes
Day from her Hayre, and whose Perfection makes
The Sun amaz'd a Heav'n on Earth to view,
So much can Birth, and Education doe*

J. Chantrell sculp.

R. C.





Imprimatur,

G. STRADLING,
Ex *Ad.* Lambeth. S.T.P. Reverendissimo in
Nov. 12. 1663. *Christ.* Pat. D. Gilb. Archi-
ep. Cant. à Sac. Domestic.



TO THE
True Mirrour of her Sex,
the truly Honourable
M^{rs} ELLINOR PARGITER,
AND

To the most Accomplished
with all real Perfections
M^{rs} ELIZABETH WASHINGTON
her only Daughter, and Heiress to
the truly Honourable Laurence
Washington Esquire, late-
ly deceased, &c.

Madam:

At the beginning of Times,
there was an Equality of
Condition amongst All, It
was Virtue which after-
wards made the Distinction,
and gave the Preheminence, which as it
did reflect a generous lustre upon Poster-
ity, so this lustre by the Access, and De-
grees of Knowledg was wonderfully im-
proved by Education.

It is every Day disputed amongst the
Professors of Philosophy, Whether the
seed of Moral Vertues be lodged in
our Hearts by Nature, or not: which

The Epistle

although it be granted to be true, yet it cannot be denied but Education doth awaken and quicken them into Growth, and Fruitfulness: It is that which doth give an addition to them, and doth render them as useful as they are beautiful. It being the Constant Method, and the Business of Art, and Knowledge to profit and to perfect Nature.

And indeed without Education, there is such a Winter, and a Sloth of Ignorance upon our understandings, and such an extravagance in our Practice, that either, little, or Nothing doth spring up, or the Production is so unseasonable, that it runs into such wild Seeds of Errour, and Licentiousness, that ranting Falshood will put on the Face of Truth, Impudence will pass for good Manners, and the foulest Deformities for the greatest Beauties. Education is that Noble, and unwavering Light which abundantly doth comfort and confirm us in the way of Honour, and doth faithfully admonish, and direct us when we are out of it.

And although the Experience, and the Practice of it doth Crown old Age
with

Dedictory.

with Happiness, yet it is Youth that must be seasoned with the Principles of Knowledge. Youth as it is more tender, so it is more tractable and more apt to receive, and to retain Instructions. But it is the Infelicity of the best Natures to be soonest wrought upon, and the Female Sex being of a more delicate Constitution than the Masculine, is exposed to greater Dangers of Temptations; for by how much the Complexion is the purer, by so much it is more subject to be stained, And, indeed, in most Beauties there is a secret Flattery by which they do tempt themselves, and whiles they desire to be commended, they do begin to be seduced.

Madam: These Considerations, and some other like unto them, have prevailed upon me to undertake this Treatise of the Education of young Gentlemen which I hope will prove as profitable as I have found it difficult; for although there are extant in Greek, and other languages, many excellent Books concerning the Institution of youth, yet I never have read any that have precisely treated of the Education of Gentlemen. I

The Epistle

here most humbly prefer it to your Acceptance, and Protection, and to the growing Honour of her Fathers House, your most accomplished Daughters, not that she needeth any Precepts, having so Incomparable an Example as your self, but that making it her business to imitate you, others may prefer it to be their Happiness to imitate Her; and so by the Community of Practise, and the Benefit of Instructions, some Credit may peradventure arrive to these rude Endeavours of Him who is,

Feb. 10. 66.

Madam,

Your most humble and

most devoted Servant,

Robert Codrington.

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The second of short sayings in Latine and English, with some few Mortuoes : the like also in French, to encourage youth, and others, to improve their understanding in discourse and reading.
Also the brief Table at the end of that Treatise of Youths Behaviour, for the explanation of the hard words in the Book, which is much enlarged throughout the whole Book, being but a part before.

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		corded.	

corded, that the Brains
of Deer, of Covies, and
of Hens, being washed
in Wine, do much
strengthen the Memory.

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THE
EDUCATION
OF
YOUNG LADIES
AND
Gentlewomen.

CHAP. I.

Of the Ordering and the Education of young Ladies and Gentlewomen from the seventh year of their Age unto the twelfth, and so, to the sixteenth, &c.

Great was the Errour of Francis Duke of Britany, who declared himself to be the more inamour'd with Isabella Daughter of Scotland, because he understood she was altogether unexperienced in the knowledge of good Literature, alledging that a young Lady (being to be married) was learned enough, if she could but put a difference.

difference betwixt the shirt and Doublet of her Husband. This indeed was a weak conceit, for they who would not have young Ladies indued with letters, do deserve to have what they so much fear, and preposterously do ground their suspitions, on those Reasons, which ought to afford them the greatest Security.

Their
Reading.

It is the help of Learning that fortifies the best Inclinations, and they who are perswaded that the reading of Books is but a School to learn to do evil with more dexterity, may do better to believe that young Gentlemen do thereby find a greater means to correct, than to corrupt themselves.

In the Education therefore of young Gentlemen, the chiefeft care is to lay a good foundation, by giving them in their minority, such generous Incouragements, as may promise to their Parents much happiness when they shall arrive to the full growth of understanding.

And the best way to improve their understandings is to bring them up to the Knowledge of Letters; For young Ladies when they have arrived to some knowledge by reading, afford great pleasure in their Conversation to others, and receive no less when they are alone by themselves; for Reading assisteth Conversation, and is absolutely

absolutely necessary to make the Spirit acceptable and grateful; for as in Reading they do gather and find, almost on all occasions, a fit subject for discourse, so by conversation they find a happy and easie method to deliver themselves with Ornament, and to joyn plenty to facility. And without this Education, Conversation is an intolerable Tyrant; for we cannot without torment entertain any Discourse with those Gentlewomen, who if they be of the Countrey, can administer no other Discourse unto you, but of their Ducks, or their Geese; or if they be of the City, can talk of nothing, unless it be of their Whisks, or their Gorgets, or those Attires that are most in fashion.

And because Education exceedeth Nature, for by Nature we have a *Being* only, but by Education a *Well being*; A great Their Exercise is to be used by the Parents, as soon as the Infant is able to go, or to speak, concerning the forming of her Mind, and the well-ordering of the Body: we will speak first of the Body.

To preserve the Body in health (when Physick is not requisite, and Physick in such tender constitutions is but seldom to be used) some moderate Exercise is required, as walking in the fields, if the season be dry and fair, or if the weather be not so

Of the Education

kind some Recreation that reflects on motion within the doors. The Faculty of Dancing in a young Lady is very commendable, but so, as not to make it the most remarkable in her properties,

*For where Dancing is the best,
Bestrew me I suspect the rest.*

The curious do here give precepts, not to lie too long in bed, by dulling the Spirits with too much sleep, nor yet to repair too late to rest, by decaying them with too little. There are Cautions also prescribed for young Ladies for their sitting, and stooping, and for the carrying of young children in their armes to preserve the Body upright, and in a strait posture. Remedies also to prevent infirmities incident to the Bodies of young people, and to rectifie exuberances, and defects by Nature, which because they properly belong to the practical care of the Physician and Chirurgion, we shall leave these Considerations unto them, and passe from the well ordering of the Body to the forming of the Mind.

I have already made mention, that Reading of Books doth conduce much to the Improvement of the understandings of young Gentlewomen; now great care is to be taken to provide them with such
Books

What
Books
they are
to read,

of young Ladies and Gentlewomen.

5

Books as may enrich their knowledge, and to teach them what to love, what to fear, and desire. In the first place they are to read Books of Piety, which may inflame their hearts with the love of God; and in this all the faculties of their Memory, Imagination, and of their Reason are continually to be exercised; it cannot be imagined how much this Impression prevaieth, even to the conquering of Nature it self; for this will preserve their souls from the contagion and corruption of the world: the better to effect which, their Governesses, who have the care of them, must use their utmost diligence to keep unviolated the two Gates of their Souls, that is, their Ears, and their Eyes, and especially to keep them from conversing with those persons who delight in wanton and loose discourses, it being a far easier task to surprize the Ear than the Eye; for in the perusal of good Books, the Eye cannot erre, but idle discourses do pleasantly and privately insinuate themselves into the Ear, and do carry a bad Air with them that doth infect the Soul.

It may here be questioned, Whether the reading of Romances may be permitted to young Ladies, of which divers men speak diversly, according to the variety of their fancies; but the most received opinion is,

that such Romances that are of a serious, generous, and of a noble Subject, are not only to be permitted, but to be preferred to their observance; and I am ready to jump into this opinion with them, for I know a young Lady in this City of London, who reading in *Cassandra* of the Love betwixt *Oromdates* and *Statyra* the Daughter of *Darius*, and of the crosse Events, that, up to a wonder, did attend it, was so delighted with the Story, that it left an honourable, and a gallant Impression upon her Spirits; not that she was in love with *Oromdates* (though represented to be a Princely personage) but with the magnanimity of his noble Patience, and with his incomparable Constancy, and Courage that did render him so remarkable. And young Gentlewomen, I would to God, that you had all such accomplished persons for your Husbands, as *Oromdates* is there expressed to be.

* The grounds of all the thirty Histories are true, as appears in the last Epistle before the Book,

To entertain young Gentlewomen in their hours of Recreation, we shall further commend unto them, * *Gods Revenge against Murder*; And, *The Arcadia* of Sir Philip Sydney; *Artemidorus* his Interpretation of Dreams. And for the Businels of their Devotion, there is an excellent Book intituled *D. Taylors Holy Living and Dying*: *The Duty of Men*, in which the Duty to

God

God and Man are both comprehended.

Having thus made an Essay of the Education of young Gentlewomen, as to their Reading, we will now proceed to their Working, which consists in several particulars, as True-Stitch, Sattin-stitch, Queen-stitch, Rock-work, Frost-work, Mosaic-work, and a hundred more of the like ^{Their Needle working.} curiosity, which being altogether the Exercise and Subjects of the Needle, and not of the Pen, we will leave them in their performances to the Eye and Care of their Governess or her Substitute, and proceed to instruct you what their Instructresse her self, or their Governess ought to be.

The persons to guard and instruct young Gentlewomen, should be Gentlewomen ^{Their Governesses.} well born themselves, of a civil and a sweet pleasing conversation; they should not in their teaching proceed against their Schollars in any rough or severe manner, but instruct them sweetly, mildly, and cheerfully; they should not strike them, nor startle them with any loud importunity of Reproof, which breedeth in tender Constitutions, a fear and a hatred of that which they should love, and takes away their courage and delight in learning. The precept of the Apottle to Parents, Col. 3. may be well applied unto them,

Parents provoke not your children to wrath, least they be discouraged.

Undoubtedly there is something servile in Rigour and Restraint, which looks another way, and is an Enemy to Ingenuity and Honour; Taunts are for Fools, and Blows for Beasts that understand not Reason, and Reason being the Beauty of Action, is to be accompanied always with cheerfulness, and an allowed liberty.

Many Instances may be given of the evil consequences which attend unadvised and passionate Governours in Schools, whether Male, or Female. I do read that in the dayes of *Queen Elizabeth* a great part of the Schollars did run away from *Eaton-School*, by reason of the great Severity of the School-master, which gave occasion to *Mr Ascham*, by the Incouragement of some great Personages, to write that excellent Book concerning the Education of Youth.

Some years since a Governess of a School in the County of *Northampton*, being falsely and spitefully possessed by two of her Schollars, of some evil carriage of another of their fellows, without any examining of the accusation whether it were true or false, did give the innocent Maid such violent correction, that she grew distracted on it.

The

The like lately happened in *Surrey*, where a young Maid lying longer in Bed than she was accustomed, and complaining of a great pain in her head, was so cruelly intreated by her Governesse, that she sent up a lusty Maid unto her, to overcome the violence of one pain, by the smart of another; and this was performed with so much Insolence and Tyranny, that on the next day the poor young Gentlewoman died. This was not long since done, and it is still so fresh in memory, that her Parents and Friends do no sooner hear her Name mentioned, but they season the freshness of their griefs with the salt of a Tear.

And in this respect, the Severity and Imperiousness of some Mothers is much to be condemned, who as *Queen Margaret of France* maketh mention in her Memorials of her own Mother, do look upon them with so awfull a countenance, that they are glad (though innocent) to steal away from them for fear they have done something that might offend them. They never look upon their Children, nor speak unto them but with Authority, as if they were Tyrants over them, rather than Mothers, not caring so much for their Childrens love, as that they may be feared, revered and adored. And for this cause
many

Parents
should not
be too
rough
with their
Children.

many of them do keep their Children sparingly, and in want, and are ever threatening them with some small pittance of portion that they will leave them when they die. And this severe way of Deportment (too frequent in *England* amongst many mothers) is to distrust their own proper, natural Authority, by getting unto themselves an Artificial one, and to cause them to grow in contempt with their own Children, which is clean contrary to that which they pretend.

It is therefore the Judgement of a Person eminent for his Learning and his Wisdom, That Parents should receive their Children, as soon as they be capable, unto their Society, and admit them into their Councils, and to the Communication of their Designs, yea and consent to their honest Recreations, and their Pastimes, that reverend Degree of Age, by which they are distinguished, and that becoming Authority, with which God and Nature hath indued them, being alwayes reserved.

How they
are to be
dealed
with when
faulty.

Now if it so comes to passe that young Gentlewomen in the hours of their Employment, do fail in the performance of their tasks, they are so discreetly to be dealt withall, as not to be inforced to have recourse to lies, and false Excuses to save themselves

of young Ladies and Gentlemen.

11

themselves from the Rigour of Punishment; but they are to be used freely and liberally, with sweet and mild perswasions which ingender in their hearts the affections of Honour, and of shame; the one whereof is as a Spur to Good, and the other as the Rein of a Bridle to check, and to withdraw them from Evil. And it is farther to be observed, that what cannot be effected with Reason, Wisdom and Diligence, shall never be done by force, or if it be done, it will be but to little purpose. I knew therefore a Tutor of eminent worth in the University of Oxford, who if he found his Pupill intractable, he would forbear all violent courses, and return him to his Parents from whence he received him, to learn him some other Arts, and another course of life, since Learning was so averse unto him.

But whiles we here speak of using young Gentlemen in their minority with tenderness and love, let no man think that we give the least approbation to any loose or flattering Indulgence, to defend them in their sloth or vanity, for Youth (as the Wise man saith) must be held in with Discipline and Obedience.

Now since that Education consisteth most in Instructions; Instruction is gained
three

Examples
to profit
by.

Imitation.

three wayes, the one by Precept, the second by Conference, and the third by Example. Now Examples are by the Living and by the Dead; by the Living in their way of Discourse, and Commerce with them; and this is the most ready way of all, for it teacheth with most ease, and most delight: To teach by Precepts is a long way, because it is a painfull thing to understand well, to retain well, to practise well: But Discourse and Imitation do teach above any Precept, and do invite with more ardour, and do promise to our selves that Excellence which we learn to imitate; The Spirits and Manners of young Gentlemen are apt to conforme themselves to the Dispositions of those persons with whom they commonly do converse.

The other way of profiting by Example is taken from the Dead; and this Commerce with the Dead is by Books; the Gentlemen who know how to make use of them, will receive thereby as much assistance, as Delight; for the company of good Books will discharge them of the burden of tedious idleness, and withdraw their minds from fond Imaginations.

And this indeed to some Dispositions will appear a more gratefull way, than that

that of Commerce or Conversation; for there are many young Gentlewomen of so innate a Modesty, that untill they be very well acquainted, do not desire a familiarity with any, be their Discourses never so attractive, or their parts so excellent; now a Book is alwayes a ready and a faithful Companion.

The Governess who is to teach, if she finds her young Schollar addicted to reading, is to ask her, what she thinks of such a Book, or such a Book; or if she finds her more addicted to company and conversation, she is to demand of her, what she thinks of such a Gentlewoman, or such a Gentleman, whose Example she conceives to be attractive, and whose Virtues to be a Guide and a Guard unto her: And when she hath delivered her mind, the Governess is to desire her to give a Reason for her saying, which will make her young Schollars more carefull of what they speak. And to give them better Incouragement therein, the Mistress or Governess is not to neglect what answer they do make, but to commend it, and applaud, at least their good Essay and Indeavour. And this is a way, which if more used, would be more profitable, then at the first notion can be imagined; for

Probation.

(as

(as my Latine Authour saith) it is no bald Instruction.

Good
Manners.

That which is most to be desired in young Gentlewomen, is good Manners, in which both Soul and Body have a part; The great business is to hinder the growth of evil manners, and to ingraft the Good: There can be no time too soon to obstruct the Birth of those corruptions which are growing even upon the purest Natures without a diligent circumspection.

What evil
thing to
be abandoned.

The first to be condemned, is the speaking of an Untruth, especially, the standing in it, being spoken; this is a Vice belonging rather to slaves than to free-born persons, and it is the Argument of a licentious, and of a fearfull mind.

The second may be ranked rather amongst the number of Infirmities, than Vices, and it is an Over-modesty, when young Maids do seek to hide themselves from the observation of those, who peradventure have taken the pains on purpose to come to see them; or when they hold down their heads, and cannot indure the least Reproof without some manifest alteration of their countenance: Nature indeed bears a great sway in this, but it must be corrected with Education and Discretion.

The third is Obstinacy, which is a fullen fault

fault indeed, and not to be excused, for it is not only unprofitable, but ugly and fordid; and in this let a young Maid be never flattered.

The fourth is Sloth, by which she becomes not only burdensome to others, but to her self; by which she contracts diseases; and becomes heavy and dull both in Mind and Body.

The Seeds of Virtues and good Manners (as the moral Philosophers affirm) are naturally in every Man and Woman, but good Education will make them bring forth and multiply: The first that is to be improved is, the Fear of God, to serve him at the least every Morning and every Evening, to tremble under his Infinite and Incomprehensible Majesty, to know him in all his Attributes, and to be conformable to the Discipline of the Church.

The second Virtue is Ingenuity Candour, and Integrity, and an honest, and an honourable Mind in the meer consideration of Virtue it self.

The third is Modesty, and a ready Accommodation to all kind of approved persons; and in Schools the good Company of young Gentlewomen, and their mutual Conversation with one another, doth produce a sweet kind of Affability.

The fourth is a reverend Esteem of their

their Parents, whose blessing on their knees they are to crave every Morning and every Evening, and whose roughest and hardest commands they are to obey, and mildly to endure the pettish Infirmities of their old Age, and to lend them their Assistance, if necessity shall require, and not to do any thing without their advice and approbation.

And thus much concerning the Ordering, and the Education of young Gentle women, which being the foundation of all their Future Happiness, I have insisted something longer on it, than I promised.

CHAP. II.

Concerning their Ornaments and Apparel.

Augustus Caesar beholding his Daughter Julia too curiously dressed, viewed her a long time without speaking one word unto her, signifying his discontentment by his silence; on the next day perceiving her more modestly attired, he said unto her with a smiling countenance, *This Habit doth better suit with the Daughter of Augustus.* The Reply of the Princess was no less Considerable than was the
Caution,

Caution, and the Advertisement of the Emperour. *The day before* (said she) *'Twas dressed for my Husband, but to day for my Father.*

Surely, as the wiser sort are not to be offended, that women be constrained to please many, to keep but One; so, we must confess, that if they dress and attire themselves but to One, there cannot many be displeased at it; but certain it is, that in whatsoever sort young Gentlewomen be apparelled, they can hardly please all sorts of Persons, but either the young or the old will find something to carp at. Habits as well as words should be conformable to the Times. We see that men every day do adorn their Seelings, they guild their Swords, they cover their Cloaths with gold Lace; and why should they forbid any new or costly Dresses unto young Ladies, when their purposes are not evil; why should that be denied to them which they permit in all other things. St. Jerome is not of this Stoical Humour, who writing to *Gaudentius* concerning the Attires of young *Patula*, doth seem to excuse the innocent curiosity of many young Ladies, who do cloath themselves according to the Decency of their Condition: *Their Sex* (saith he) *is curious in their Ornaments, and naturally they are*
C *addicted*

addicted to sumptuous Apparel, insomuch that you shall see many most chaste and virtuous Women, who yet attire themselves with elaborate Artificiousness, for no other end at all, than for their own particular liking, by I know not what complacence, and innocent satisfaction. And this Inclination of theirs is so natural to them, that there have been some Women, who dying have caused their Ornaments to be laid in their Coffins, to carry that along with them into the other world, which they so dearly loved in this.

But is it not a most shameful thing, to see that men in this Age are more addicted to these superfluities than women: What need I mention *Hortensius* the Roman Orator, who spent half the day in beholding and dressing himself, in stead of studying his Oration. Do not we live in an Age wherein men make profession of this vicious Curiosity, more than ever? Do they not equal, if not exceed, the pride of *Anaxagoras*, who took such pains to play the spruce Gallant, till at last they called him, Madam, at every word. These Ribbands of Affectation, and new, and strange Dressings adde nothing unto Beauty; when all is done that can be laid on the Face, or on the Back, they have nothing which you find not in Shops: they
glory

glory in a thing that is none of their own. He that shall mark them well, shall perceive that they are but walking Pictures, and that they deceive the Eyes, like those gilded Images of old, which are eaten with worms without, and are nothing but rottenness within. And thus much for the pride of men, who have farre lesse excuse for their Vanity than Women.

And surely, if the inconsiderate Women, who wholly addict themselves unto Pride, and make it their business from Morning unto Night to be extravagant, did but know what precious time they do lay forth in dedicating the first hours of the day to Pride and Folly, in crisping and curling their locks, in using new washes, and laying new complexion on their Cheeks, committing Idolatry on themselves by the flattering Reflexion of a Glass, in composing an adulterate Countenance to seduce the Fancy of their Beholders, and to delude them as well of their Reason, as of their strength, by their lascivious Allurements: Did they consider how they spend the Afternoon in needles Visits, immodest Objects, and light presentments, in running to Interludes, and other Recreations, which bring nothing but Repentance with them, they

Of the Education

would turn to another Resolution ; they would change themselves, and their Children should be so brought up, as that their Infancy should be seasoned with Principles of Piety ; for there is nothing that makes more vain or wavering than the want of a solid and well-grounded Education, which as it is the Office of Parents to provide, so it is their Duty to suffer no temporal respects to decline them from it.

That Lady is to be commended, who never eyed her Garment, but she watered it with a Tear, remembring what Necessity the ambitious Thoughts of her Grandmother *Eve* had brought her to. Nevertheless young Ladies have in all Ages, a kind of liberty allowed to them in their Apparel ; and what is ridiculous in another, appears to be decent and commendable in them. *Justin* reporteth that all things in *Alcibiades* were laudable ; we may affirm the same of young Gentlemen, there is a kind of Priviledge in Youth for the wearing of those Jewels and Diamonds, which Nature, (who doth nothing in vain) hath provided : And whatsoever the Stoicks may whisper to the contrary, the use of Apparel is to dignifie the wearer, and adde more beauty to the Creature, provided that the Apparel
be

be not above the Degree of her that wear-
eth it, nor doth exceed the Arithmetick
of her Revenues. It was unto the Matrons
that St. Peter left that Divine Precept,
which indeed may very well serve for
the unmarried. *Array your selves in come-
ly apparel with shamefastness, and modesty,
not with imbroidered hair, or gold, or pearls,
or costly Apparel; but as becometh women
that profess the fear of God: for even after
this manner in time past did the holy women
who trusted in God attire themselves.* Indeed
choicer Ornaments can no Lady have to
adorn her, nor is there any fashion that
will better become her.

Much may be argued against Delicacy
of Apparel. Soft Cloathes introduce soft
minds. The servants of this world seek
Honour, Delight and Pleasure in their
Attire; but the true Servants of Christ
will be sure to be cloathed with the Gar-
ments of Innocence.

I find also in the Scripture that outlan-
dish fashions are reprov'd, as in the first
of Zephany, where the Lord threatens to
*visit the Princes, and the Kings Children,
and all such that are cloathed with strange
Apparel.*

But whiles in the lines forgoing, I have
given some allowance of liberty to young
Gentlewomen in their Habits; for it is

impossible there should be Youth without some vanity, yet I know not how to excuse the vain Custom now so much in fashion, to deform the face with black Spots, under a pretence to make it appear more beautiful: It is a Riddle as well in Nature as in Reason, that a Blemish should appear a Grace, and that a Deformity should adde unto a Beauty; I have seen a face so spotted with half Moons and Stars, that my young Lady might not only seem a stranger to others, but to her self also. There is a native modesty in the gallantry of Attire, as there is in the Gesture, and which doth more fully become, and would more absolutely accomplish a young Lady, than to cover the face with Love-spots, as if she would keep her self from the sight of her own Vanity. To attemper this Frenzy, I hold no Receipt more sovereign than to enter into a serious Meditation of our own Frailty: How is it that we disesteem our souls, preferring the flesh above them. A great absurdity it is, and ridiculous, for the Mistress to play the Handmaid, and for the Handmaid to act the Mistress, for a pure beauty to be beholding to a pitiful black spot to commend it. There can be neither Decency or Order, where the Family is managed so perversly, Long trains do sweep
away

away long Acres ; A forraign Fire-woman must have a constant pension to put the Love-bespotted Idol of the Face into a more disfigured fashion. Is it not pity that women should darken their Beauties with such vails of pieced and patched Deformity. Certainly that Lady doth lay a great blemish on her better part, who ties her self to that formality, that she dares not put off the least spot that she wears in her face, least she should lose the vain opinion of being compleat : The Age labours of this disease, where the eye becomes a Determiner of our worth by the outward habit which we wear : It reflects not of what is in us, but what is on us ; you will say, She is not to be accounted a Court-Visitant, who restrains her self either in her choice of Delicacy, or in the Variety of Habit. What then ? What ? Shall a vicious and an effeminate Age deprive us of our Judgement, or a corrupt time deprive us of our Reason ? No, for Ladies may be confident, that they have more absolute perfections within them, than to be blemished with these imperfections which too frequently they bear about them : Let Modesty cloath them and let it be their chief Honour to make Civility their Director ; this will more incomparably grace them than any

phantaſtical Attire whatſoever, which though it begetteth Admiration, it endeth with Deriſion. I have read that the Moon beholding the glistering Robe of the Sun, would needs have a Gown of the ſame cloath of Gold made for her ; but the Tailor more wiſe and more honeſt than commonly Tailors are, told her, It was impoſſible, for ſhe was ſo full of Change, he ſhould never fit her.

CHAP. III.

Of the Hours and Times of Recreation and Pleaſure aſſigned to young Ladies and Gentlewomen.

Pleaſure is a quality that is not greatly ambitious ; It is accounted rich enough of it ſelf without the addition of any thing to the reputation of it.

The chief thing to be conſidered is, How young Gentlewomen ſhould carry and govern themſelves in their pleaſures which wiſdom will teach them ; And the chief Rule of Wiſdom is to reject and condemn all pleaſures that be vicious, and to receive thoſe that are lawfull, but yet with

with Rule and Moderation : And this consisteth in three particulars.

First, That it be without the Offence, Scandal, Damage, or Prejudice of their Associates, or any others.

Secondly, That it be without any prejudice to themselves, their health, their reputation, their leisures, or their Functions.

Thirdly, That it be with Moderation. A sad thing it is when we make pleasures our Business, and do inthrall our selves unto them; for Pleasure should be but an Accessary, a Recreation for the Time, that we may more chearfully return to our labour; as sleep which strengthneth the Body, doth give us the ability with more strength and vigour to follow our Employments: Young Ladies are to use it, but not to enjoy it; for this Moderation and Rule in pleasures is an excellent and profitable thing according to the Laws, of God, of Nature and of Reason. The excess of Pleasure softneth and weakneth the vigour both of Soul and Body; It besotteth the best Complexions; it doth banish and chase away the principal Virtues; and though we call it Pleasure, it will almost in a moment degenerate into that which is clean contrary to it, which is sorrow and repentance.

The

The Recreations most proper unto Ladies are three, Musick, Limning and Dancing. Of Dancing I have made mention already. And although the *Romans* had no very good opinion of it, as may appear by *Salust* speaking of the Lady *Sempronia*, *Saltabat melius quam honestam decuit*, she danced better than became an honest Lady; yet the civility of these times doth confess, that it is a generous and a becoming property; neither is there any better way to put the Body into a graceful Posture. Musick is no doubt an excellent quality; some of the ancient Philosophers have held, that Souls were made of Harmony, such an operation hath Musick that it hath struck Civility and candour into the most barbarous minds, and without this quality, a Lady can hardly be said to be absolutely accomplished.

Musick.

Limning.

Limning also is undoubtedly an excellent Recreation; and though there be many Artists that are admirable in it, and who do make a profession of it, yet it is a Recreation, in which many noble Gentlemen beyond the Seas do exercise themselves, and many accomplished Ladies both beyond the Seas and in this Nation, do not only delight in it, but merit a singular applause for a rare dexterity in it.

To

To these Recreations of Ladies, there are some who do adde the fourth, which is going to Stage-plays, in which I leave Stage-young Gentlewomen (if they have the consent of their Governesses) to make use of their own liberty, as they please; for though the Stage-plays amongst the preciser sort do suffer much in their Reputation, and are by divers accounted worse than vanity, yet most certain it is, that by a wise use, and a right application of many such things that we may there hear and see, we may meet with many excellent Precepts, for Instruction, and sundry great Examples for Caution, and divers notable passages, which (as I have said) being well applied, as what may not be perverted? will confer no small profit to the judicious Hearers. And it is not unworthy of your Observation to consider, that the Reformer of the *English* Church, the most incomparable *Edward* the sixth, did so much approve of Stage-plays, that he appointed one who was a Courtier of a delicate Fancy to be the chief Disposer of the Playes, who by his Office was to take care to have them set forth in a sumptuous manner, as it became the presence of the King, before whom they were acted; which Office to this day retains the Name of *The Master of the Revels*.
And

And Queen *Elizabeth* of blessed memory, was pleased to term these Playes, *The harmless Spendurs of Time*, and conferred large Exhibitions on such as then were most remarkable both for writing and acting, neither did she hold it any derogation to her Royal person to give often Countenance to their Indeavours, the better to encourage them in their proceedings.

But if the moderate use and Recourse which Gentlewomen make to Playes be to be excused, certainly the daily frequenting them is as much to be condemned. I have heard often of a Gentlewoman, when I was a young man, who in her health being accustomed every day to see one Play or other, was at the last struck with a grievous sickness, even unto death, during which time being exhorted by several Divines, who were sent for her to call upon God, she would not give the least ear unto them, but continuing in her raving fits, she perpetually did cry out, *O Jeronimo, Jeronimo, methinks I see the brave Jeronimo*; neither could she be withdrawn from this extravagancy by all the perswasions of the Divines, but fixing her eyes intently, as if she had seen *Jeronimo* acted, she died.

This

This may serve for a Caution, but enough, if peradventure not too much of this Subject.

CHAP. IV.

Of the Behaviour of young Ladies and Gentlemen.

ZEnxis being to paint a perfect Beauty, propos'd to himself five of the most accomplished Ladies in all Greece, to take from every one of them those Charms and Representations, which he conceived to be most powerfull: but to frame the Modell of a Woman, whose Behaviour should be such as to please in all Companies, he had need of greater assistance; all that Nature affords, or Morality teacheth is too little for this End. In this Subject the fairest Ornaments are most necessary, and an Aggregation of all the best Qualities that can be desired, since they do all terminate and end in Conversation as in their Center.

What necessary in Behaviour.

To say then what seemeth to me to be at the first most necessary, I could content my self to wish in young Gentlemen

Gentlewomen those three perfections which *Socrates* desired in his Disciples, *Discretion*, *Silence*, and *Modesty*; I would not have them think that I purpose to take away from them the use of Speech in the stead of Ruling it. I should not do well, to go about to frame a Conversation of dumb persons, but to make a powerfull war against all Noise and Clamour, a most dangerous Enemy in Humane Society; Silence gives I know not what grace to Speech it self, and there is nothing truer, than as *Rests* in Musick, so pauses in Discourse being well-used, do make that more plainly appear, which is the best of all and the sweetest in it.

Choice of
Company.

Behaviour belongeth both to the Body and the Soul, and Society is the Comfort of the Living, Life without it is a kind of Death; no hour can be so tedious which Conversation and Discourse cannot pass over with delight. What a Desert is the World without Society and Behaviour? Gentlewomen who would be observed for their behaviour, ought to beware whom they elect into the number of their Companions, for the World will be apt to judge of them according to the Company they do keep. *Augustus Caesar* discerned the Inclinations of his

two Daughters *Livia* and *Julia*, by the Disposition of those who professed Courtship to them, for Ladies of Honour and of Eminence came to attend upon *Livia*, and those who were more licentious, on his Daughter *Julia*. *Young Virgins* (saith *Plutarch*) above all things are to consort with those whose lives were never tainted with any suspicion of Incontinence, and whose tongues were never stained with any immodest Language. Many Questions are oftentimes asked them, by those that profess love unto them, which are not to be answered but by silence.

To enter into discourse with strangers doth argue Lightness and Indiscretion: Rules for if I might advise, their Carriage in this Good Behaviour. Nature should not be too loose, nor too precise. The simpering Countenances, and such kind of Antick Gestures, are more suitable to the Condition of Chamber-maids, than Gentlewoman. Resolution and Modesty attended with Mildness do carry a constant and a sweet Correspondency. It is too often seen that young Gentlewomen by Gifts are courted to interchange, and to return the Courtesie; Rings indeed and Ribbands are but Trifles, A Caution in Presents. but believe me, they are not Trifles that are aimed at in such Exchanges: let them therefore

A Caution
for writing of
Letters.

Not to entertain
any familiarity with
Serving-men.

therefore be counselled that they neither give nor receive any thing that afterwards may procure their shame, nor write any thing to any that profess Love unto them, that may afterwards be a witness against them, nor give the least advantage to any that under the pretence of Love do endeavour to ensnare them. Although their innocent credulity be as far from the conceit of Evil, as the wild heats of their lovers are from the thought of any Good, yet such Intercourses of Friendship are not to be admitted, lest by too much Familiarity an Entry be opened which may procure their Destruction. And above all they are not to entertain any Parly with any that are despicable in their Conditions, such as are Servants to their own Parents or Kindred, or any other of such a sordid Relation, for by this means, to my knowledge, many a beautiful Gentlwoman, and as high in their Fortunes as they were Honourable in their Birth, have stooped to so low a Contract, that forgetful of themselves by the present Importunities of their over-blown Desires, and the ungovernance of Youth, they have become a perpetual Torment of Shame and Poverty to themselves; and a lamentable Spectacle of Sorrow and Reproach unto the Families from whence they were derived

rived. It is dangerous therefore (as I have said) to admit of any such Persons of an inferiour Rank into a Parly with them. Virginity is an inclosed Garden, it should not admit of the least Violation, the very Report may cast a blemish on it.

It was the experience of an old Souldier, that the Fort doth hold out the longest, which doth conceive it self to be the least secure, when indeed it is the most secure that can be. It is the greatest weakness for a Lady to presume on her own strength; the readiest way to betray her self to Danger is to be negligent of Danger, and to invite it by being careless of it.

How subject they are to fall into Temp- Not to be
tation, especially when they are left to too severe.
be their own Guardians, daily Experience
doth sufficiently discover: and they oftentimes have proved the weakest, who have been most confident of their own Strength, and were resolved to contemn or to deny all that should court them, and in their publick meeting have made it their choicest merriment to give Love the affront, and to discourse of Affection with an Imperious Contempt, to laugh their amorous Suitors out of Countenance. But what hath been Too much
the event that hath attended their insulting confidence
spirits, they have sported so long with Love dangerous.
till they have fallen in Love in earnest; a

D

moment

moment hath made them of Sovereigns, Captives, by inflaving them to that passion deservedly, which at first they entertained so disdainfully. Presumption is a daring sin, and alwayes brings forth an untimely Birth.

Not too
much to
affect to
be seen in
publick.

The way to prevent this is in the behaviour, to give not the least Occasion to the Tempter that shall endeavour to insnare them, nor to give way to the weakness of their own Desires. How excellent had many Ladies been, and how impregnable had been their Chastities, if they had not been possessed with such a dangerous Security, when they let open their Windows to betray themselves, when they leave their Chamber to walk, and on purpose to be seen in publick, when they throw off their Vaile of Circumspection to give attention to a vain wanton Story; when they consort with Youth and Blood, and make them their chiefest Counsellors; then, & never till then, the Infection begins to be dispersed, when thus the Sick and the Sound are permitted to come together; let not therefore young Gentlewomen, such especially who are in the first Flower of their Youth and Beauty, hazzard their liberty by tempting their Chastity. *Apelles* found fault with *Protogenes* that his hands were always on the Board, and such licentious Amorists

as these will be watching alwayes an opportunity to fall a Board, and there especially where they have the least to do. It is almost impossible for any Lady to come off fair from such foul Fingers, the greater Care therefore, and the greater Circumspection ought to be used.

Young Gentlewomen are to have a great Too much
Care to keep themselves from all Privacy, privacy in
and Retiredness, unless it were with Good some cases
Books and Duties of Devotion; *Diogenes* dangerous.
when he found a young man walking alone, he demanded of Him what he was doing, he returned Answer that he was ditcoursing with himself, *Take Heed* (said he) *that thou converse not with thine Enemy.* And not much unlike to this was the Report of a young Girl, who was so lost in love, that it was truly said of Her, She minded her work least when she sate down to it and eyed her Sampler.

Though some in their Emblems have represented Women by a Snail, because the Snail doth alwayes carry Her House about Her, as it ought to be the property of a good House-keeper, yet a Vertuous The true
and discreet Gentlewoman by her Resort Character
unto publick places, may confer no less of a true
Benefit to such as see her Behaviour, than Gentle-
she doth profit to her Family over whom woman.

The vanity of some Ladies.

she is an Overseer; for many of them in publick places have been observed to express such a well-becoming Garb that every Action hath deserved the applause and Imitation of all that were in her Company, her Conceits were many, and tempered without lightness, her Jests innocent, and seasonable, without the least Capriciousness, Her Discourse free without niceness, her whole Carriage delightful, and flowing with a seeming carelessness; when the Indiscretion of others did make use of an Ocean of words but hardly of one Drop of Reason, they speak much but express little; they give too much, and too loose Reins to Liberty, making pleasure their Vocation; as if they were created for no other end, than to dedicate the first Fruits of the Morning to their Looking-glass, and the Remainder of it to the Exchange. The Artificial Colour is no sooner laid on their Faces, but the the Play-Bills for that Day must be brought unto her by her Pensioner whom she keeps in Constant Pay for that Purpose; Her Eye views it, and reviews it, and out of her Female Judgement, she makes choice of one which she is resolved to see, purposely to be seen; being come, much she observes not in it, only she desires to be observed at it, to be observed in one of the

the Boxes of the Play-house, where she is no sooner sate, but her Behaviour is such that you would believe, she was a Bee in a Box she makes such a Buzzing, and a rustling in it; but if they take not up the afternoon at the Play-house, then this Lady or that Lady is to be seen, or which is worse, such a Lord, and much of this proceeds from the evil Education of her Youth. The End of one of these Gentlewomen was not long since very Remarkable, when in her last Conflict with Nature, being earnestly perswaded to commend her soul to God, and to make her Salvation sure, she answered, *She had made it as sure as Law could make it*, and so she departed this World.

That Behaviour in all persons is most to be approved which is farthest off from Affectation. Young People are to know that Apes in the Wilderness are caught by Imitation; if Gentlewomen would not be taken with Indiscretion they must do nothing servilely; there is nothing that detracteth more from true Gentility. It is Discretion only that appropriates to every Degree a peculiar Distinction, many things there are which very handsome will become the Mistress, which will show very ugly or very ridiculously in her Maid, but in no Degree will that Behavi-

^r
That Behaviour is best which is farthest off from affectation.

our seem comely which is brought in by Affectation, whether it be in City, Court, or Country.

Affectati-
on ridicu-
lous and
dangerous.

I know many Gentlewomen who endeavouring to cover some small Infirmity, do lean so much on the other side of it, that they render it far more unsightly than it was before. You shall observe One to attempt to simper with her Lips, that she may the better cover the Deformity, or the Greatness of her Teeth; Another contracts with her Tailor to wear her Gown in such a manner, or such a careles looseness to hide from the Eye what she would not have observed in her Body. Another doth lay an Azure Complexion on her Veins, or doth imbolster her decayed Breasts to purchase her a Sweet-heart. But what an Affectation is this to gain a popular Estimation, when the Body is not a whit the straiter, nor the taller, nor the Tooth, nor the Hand will continue long the whiter.

Many there are both young and old, both Male and Female, who have suffered much in their Reputation, because too much addicted to this Disease of Affectation. *Sempronia* though young, and continent, yet she was accounted light, by reason of her affected Gesture and Habit: And *Rompey* sur-named the Great

of young Ladies and Gentlewomen.

39

Great by reason of the Glory of his Achievements, yet he was esteemed to be vain, because he would always scratch his head with one Finger. Wherefore we turn our Eyes, either in the Street, or on Books, we shall find Subject enough to entertain us with Variety of Phantastical, and Affected Humours; but Vertue admits of no such Affectation in her Gesture, or her Habit, which is proper, and not enforced, native, and not artificially introduced. Therefore Gentlewomen, seeing nothing more befits you than what is your own, Be your own Creatures, and Despise all Formalities whatsoever. Resort not to the Temple to take a Pattern of any new Fashion, Modesty blusheth at all servile Imitation, what you see in another that doth become her, may peradventure become none at all, or at least none so well as her self, for you find oftentimes by your own Experience, that what takes in one Complexion doth displease in another. The Ass in *Aesop's* Fable seeing the Spaniel to leap and fawn on his Master, thought it would become him also to do the like, which he adventuring to put in practice, was soundly beaten for his labour.

Vertue admits of no Affectation.

It is very easie to distinguish betwixt an enforced and an unaffected Behaviour, the first Blush will discover the One from the

Generosity
abhorr-
eth Affec-
tation.

the Other. We shall observe those who are tied to Affectation, to look with a starched Countenance, and to set themselves in any posture, which they think, may Confer a Phantastick Grace on their Behaviour, and this they will perform so punctually, as if they had entred a Ceremonious, and a solemn Contract, with their Eye, Face, Hand, Foot, and every part, to hold constantly such a Dimension to beget in the Beholder a more settled Admiration; whereas those who are of a Free, Generous, and Genuine Disposition, do abhor to tie their Affections to such a servile Restraint. The discreet Gentlewoman whose Honour is the freedom of her Behaviour, and whose Praise is to be Exemplar to others in Goodness, will so attire, express, and behave themselves, that neither too much Curiosity can tax them with Pride, nor too much Neglect (in what is requisite to adorn themselves) can upbraid them with Sordidness. And thus much concerning Behaviour.

CHAP. V.

Of Beauty.

THere is nothing that doth more set forth Behaviour, than Beauty, it there-

therefore doth render it self most fitly to be treated of in this place.

They who do adore, or contemn Beauty do ascribe too much or too little to the Image of God; it is undoubtedly one of the rarest Gifts which Heaven hath afforded unto Earth: according to the Opinion of *Plato*, It is a humane Splendor, lovely in its own Nature, and which hath the Force to ravish the Spirit with the Eyes.

The Excellence of Beauty.

The Judgement which we frame and collect to our selves of the Beauty of the Spirit, because it is lodged in a handsome Body, is not often much amiss, and if it fall out to be otherwise, we then say that Nature hath told a Lie in such a Person, the Nobleness of her Spirit being not answerable to the handsomness of her Body.

Beauty of the Body and Beauty of the Mind.

This worthy Quality is worthy of Respect wheresoever there be eyes, or Reason; it hath no Enemies but the Blind and unsensible, all the World yeilding Homage to those to whom Nature hath given the preheminance over others.

Now if the Beautiful do sometimes suffer themselves to be vanquished, this reflects not on the strength and power of their Beauty, but on the weakness of their Spirit. A place is no less impregnable because he makes a surrender of it, who ought

to have defended it, the fault is in the Captain, and not in the Citadel. And as Kings do laugh at the Complements of their Courtiers, because they observe they do use them more for private Interest, than to testifie their Duty or Affection, so should young Ladies laugh at the services of those Gallants, because with all their Courtship, and Submissions, they do but seek their own pleasure in it, and the ruine of those young Gentlewomen who do listen to them.

Rules for
the Beautiful.

Therefore those Ladies who imagine that the Number of their Servants do add something to their Beauty, and thereby seem to take much satisfaction in their submissions and services, do give a great advantage to their Enemies, and show they may be won at an easie rate, whilst there needs more for them to become Masters of their Desires, than Praises, and Respects.

Beauty a
Flower.

Some there are who make it a Scruple to praise Beauty, because it so soon doth pass away; it is a Flower, they say, which fadeth so soon, as it is blown; a Flower which the Wind doth shake, the Sun doth wither, the Rain doth wash; a Flower that is so delicate, that without touching, or having any Enemies, in a moment it finds its ruine in its own feebleness.

But

But the fairest of Women may find an excellent Remedy against Vanity, if being at sixteen years of Age they could represent unto themselves the defects and Inconveniences of old Age. How fair soever the Colours are which Art or Nature lends them, they would be ashamed as well as the Peacocks in beholding their Feet so foul; could they at those years foresee so great a Change, and such wrinckled Ruines, certainly they would never afflict themselves for a thing which years do insensibly steal away from them, and which diminisheth every Moment in the Despite of Art.

The best
use to be
made of
Beauty.

Nevertheless it is worth the Observation, that *Cato* had Beauty in so high an Estimation, as that he was heard to say publicly, *It was no less a Crime to offend Beauty, than to rob a Temple*: it is very probable that what he spake in this Nature, was in relation to the Innocent Beauties of such young Gentlewomen to whom this whole Discourse of Education is directed.

Sulpitia amongst the *Roman* Ladies had such beautiful Eyes, that the Men of those Dayes could not behold her without a Will to adore her. It is recorded that the Neck and Bosome of *Theodeta* the *Athenian* was so pleasing, that *Socrates* himself, did fall in Love with them; they are Draughts

Beauty
not to be
beholding
to Art.

Draughts and Charms, which are not to be sought by Artificiousness, nor possessed by Vanity: Nature affords them to some Ladies on purpose to please the Eye, and to raise the Mind unto the Love of him, who is the Fountain of all Humane Perfection. All counterfeit Beauties do fall shamefully in the sight of all Men, just like unto false Stars, which after they have deceived our Eyes for a Time, do shew us by their Fall that we mistook a Vapour for a Star.

Galen doth make mention of *Phryne*, who whenever she appeared she eclipsed the Lustre of all the Ladies of the Assembly, and filled them with Revenge and Shame; at the last they invented a Sport amongst themselves which every one was to Command by turn, when it came to her turn to be Commandress, she told them that she would lay but an easie Charge upon them, which was that every one of them should wash their Face, and their Hands, which when they had done, (for they were bound unto obedience) they might easily discover the true Beauties from the Counterfeit, and there was hardly any one that could be known by their former Countenances, their Faces were become quite others than they were.

This pastime if it were put in practice
in

in our times, would no doubt be as ungrateful to many of our Ladies. I do the rather make mention of this rare Beauty, because that it was for her, that those famous Judges called the *Areopagites*, did lose the Name and Reputation of Judges not to be Corrupted, because not believing her to be innocent, yet when they beheld her, they could not judge her to be faulty. *Hippocrates* the Orator pleaded in vain against her, for as soon as she made her appearance, her presence served as an Apology, and she needed not, but only to appear, to defend her self. The Beautiful ever gain their suit, and if Justice doth open her Eyes to behold them, how poorly soever it is sollicitated, their Cause cannot go ill.

Beauty
blindeth
Justice.

CHAP. VI.

Of Wisdom requisite in young Ladies and Gentlewomen,

BY Beauty Women are but humane, but by Wisdom, they are made almost Divine. If Beauty win them Love, it is Wisdom that makes them worthy of Admiration, and Respect. This is the Vertue which is far more necessary than Beauty, for it gives them more Authority,

Wisdom
more ne-
cessary
than Beau-
ty.

ty, in regard that without it, all other beautiful qualities are without Ornament, or at least without Order, like scattered Flowers which the Winds carry away Confusedly. And as Architects have always a Compass in their hands to measure all their works, so Women of whatsoever Condition or Age they are, should continually have the Rules of Prudence set before their Eyes, to make all their Actions reasonable.

Women
capable of
the great-
est Employ-
ments.

Slanderers do accuse Women for want of Soundness and Discretion; they alledg they have no Apprehension, or Knowledge, but for ordinary or evil Actions, and that, like Spiders, all their Arts are poysoned, and that they never spin their Webs but to catch Flies, But this is a fallshood, a Calumniation more worthy of punishment than of Answer. It is a Tyranny, and a Custome no less unjust than old, to reject them from the publick Government, as if their Spirits were not as capable of Affairs of Importance, as the Spirits of Men. To give satisfaction to young Ladys (to whom these Instructions entirely do dedicate themselves) I will here insert some few examples, which will testifie that the praises we give to Ladys are not without ground, and we have reason to maintain that they have often brought good Remedies to the
most

most desperate distresses of States, and Provinces.

At such time as the *Sabins* demanded the *Roman* Damsels in Marriage, with Swords in their hands, to prosecute the Denial of them with Death, the Senate was much troubled how to give them an Answer, especially in such a Case where the refusal would occasion a Certain War, or their Consent put the Estate of the Commonwealth in Hazard, in regard that this Alliance which they demanded, was but a meer pretence to make themselves Masters of *Rome*. *Tutola* being then above sixteen years of Age, did present herself to give her Advice, and after she had observed a great irresolution in the Discourse and Debates of so many ancient and grave Senators, she proposed her Counsel, which was suddenly and generally approved. She remonstrated that it was necessary to yield to the Demand of the *Latins* in what they required, and to dress up their Handmaids as Spouses, to the end that the *Sabins* entertaining themselves in their pleasure, might be diverted from the Intention they had to make War upon them.

A rare Example of a discreet young Gentlewoman.

And this took effect according to expectation, and these Bond-maids seeing their pretended Husbands laid in a sound sleep, did

did cunningly, according to their Instructions, steal away their Arms, and by a lighted Torch advertised the *Roman* Soldiers to surprize their Enemies, who were unprepared to defend themselves. They could not sufficiently extol the Courage, the Counsel, and Affection of *Tutola*, who found the means to preserve the Commonwealth, whilst so many eminent Personages were puzzled in a great Incertainty.

Men to
take ad-
vice from
VVomen.

Whatsoever of Indiscretion is laid to the Charge of Women whether young or old, if Men would take the Advice of those whom God hath given to them for helps in the Government of their Affairs, it undoubtedly would redound much to their Advantage, and they would acknowledg they had done themselves no little wrong, to neglect and slight them in those Occasions where Prudence, and Direction were requisite.

It is not unworthy your observation, that when *Theseus* was expoled to the *Minotaure* in the Labyrinth, it was *Ariadne* that expedited the means for a happy Issue out of it: He had never disentangled himself from those intricate windings, but by the thread which he received from this young Lady. This Labyrinth is the Representation of difficult, and thorny affairs, *Theseus* doth personate Men that are per-

perplexed with them, the thread is Wisdom, and *Ariadne* who gave it Him, doth represent unto us a Discreet Woman, who ordinarily do lead men out of their Extremities, whence they could not otherwise have so readily come forth.

In the like manner when *Jason* was to serve as a Prey to those furious Bulls that kept the golden Fleece, it was *Medea* that did inchant them, and made the passage free unto the Prince, to carry away that rich Spoil which none but he durst enterprize. By these Bulls we understand the Dangers and Obstacles, which would deprive us of the possession of the best things; By the Fleece, the Glorys, and the Laurels which we obtain by our Atchivements, and by *Medea*, a Lady of Wisdom and Knowledg, who without any Charm or Magick than that of Prudence only, can relieve, and bring those safely off who resemble *Jason*, that is, who have more courage to enterprize Affairs, than they have gifts of Providence to come off with Safety.

Their Dexterity to help in greatest Dangers.

I have purposely here inserted this, that young Ladys may perceive they have not only a Capacity to understand that which is important in the Affairs of the World, but that which is sound, and comes up to the heighth of the purest wisdom. But

E

it

it is not enough to prove that they are capable of Vertue, unless they are provided with means to keep it; after they have seen it is natural to them, they must see that it is necessary for them. There is nothing then more certain, than that *Wisdom*, and *Fear* are always unseparable, and as *Rashness* puts the most *Confident* in *Danger*, so *Distrust* doth put the weakest in *Safety*.

Ladies to
stand upon
their guard

Pallas who ought to serve as a Pattern to Woman-kind, was feigned by the Poets to be always armed, to show to those of her Sex, that it is requisite for them to stand upon their Guard continually, and having so many Enemies, to have always some defence in readinesse. Women should tremble no less than the Covetous, at the shadow of every Reed, since they carry a Treasure which is more easie to lose, and more worthy to be kept: And surely whatsoever her merits are, she that is without Fear, is as a Town without a Wall, as easie to take, as it is hard to be kept.

I understand not by this that Prudence should always keep us in Fear. There is a way betwixt Fear and Confidence, which this Vertue doth teach us, either to prevent or to eschew the mischiefs which might happen to us. And truly, many
there

there are who are too credulous, or too distrustful, there need no imposed Fancies with which to affright them; their Fears are as idle as their Hopes: And since Wisdom sheweth the point of Mediocrity to other Vertues, so should it show in this, what the Excess, or Defect is. But not to dissemble, Distrust is more often with Wisdom, than Credulity, and if it be not more reasonable, at the least, it is more secure.

This Vertue consists no less in choosing the Good, than in fearing the Evil; and yet we see there is nothing more Common in these Days than bad Elections, whether it be in Friendship, or in Fortune. This fault is repaired by Wisdom, which is particularly employed in deliberating, and choosing. To speak the Truth, many have great need of this Vertue, nor should they wonder much if Repentance wait upon their Affections, whilst Knowledge, and Choice doth not accompany theirs; when they fail there is nothing but brutish Affections; nothing but dangerous Conversations, and uncertain Confidences.

Why Repentance followeth many friendships

I know to whom I write, I would not therefore appear too difficult to be understood; but in all Occasions where Discretion is to be wished, there is a certain

Consideration which examineth all the Circumstances of the Design, and if Prudence be the Eye of the Soul, this Discretion is the Apple of that Eye.

CHAP. VII.

Concerning the Honour, or Reputation of young Ladys and Gentlemen.

Young
Ladys to
be tender
of their
Honour.

WE live in an Age of Pomp, and Ostentation, where the practice of Morality is almost quite put down, and where the Vertues of the Times consist but in Excess, and Extravagance. Howsoever young Ladys are obliged to do all they can to take away the Subject of evil Tongues, and to avoid scandal; but the Wisest, and the most Vertuous do labour oftentimes herein to little purpose, for do they what they can, there is no infallible Rule to save their Reputation; and since it depends so much upon the opinion of others, there is more of Fortune in it, than Discretion. We may not think that Innocence alone, and a good Carriage is sufficient for it, since our Saviour himself, who is the Fountain of all Goodness, and Wisdom, had his Renown questioned for

a Time, by the Malice, and Impostures of his Enemies, who would have him to pass for a Man that was addicted to Licentiousness. This only Example shews sufficiently, that we must have something else besides a good Comportment to preserve our Reputation.

Moreover, there is I know not what unhappiness in some persons, that doth expose them to the Tongues of the Detractors; and this more often happens to the Vertuous than to others, because their Denials do beget them Enemies, and thereby they often put themselves in Danger (as *Susanna*) to be accused of a Crime they never would commit.

The best Ladies most subject to be censured.

There are also some Countenances, which do incite evil Tongues to censure amiss, and the reason of it is, because there are a generation of sullen Fools, who do conceive that a Woman cannot Laugh, and not be Vicious, and that there is no Innocency, but where they see a Sadness, and a Melancholly. This is the Censure of the Ignorant, who imagine that Vertue should always weep, and that of all Spirits, the most pleasant is the most dangerous, as if there cannot be a pleasant humour without an evil Conscience. But if Gentlewomen should now make it their business to contest with such Hypocrites,

they would find too many Enemies to deal with, and they should be surer of their Hatred than their Amendment.

Chastity
protected
by a wonder.

Amongst the *Romans*, *Claudia* the Vestal Virgin was innocent, and yet she was accused for being Bankrupt in her Honour, only because she dressed her self with too much Curiosity : It was enough to cast her, that she took a little more pains, and Care in her Habit, and Discourse, than did well become a Religious Woman. To speak the truth, this was but a little Appearance to ground a Process on, yet she never could have come off either with life or Honour, but by an immediate Wonder, when she removed a Ship with her Girdle only, which many Men and Engines could not stir.

It is therefore to be wished, that those who do intrude themselves to judg of Dispositions, not knowing well their Natures, were to be chastised with the punishment of *Midas*, who preferred the rustick sound of the Bag-pipe of *Pan*, above the Harmony of *Apollo's* Lute, giving his suffrage to that which made the loudest noise. The Judgment of many is not unlike to his, who esteem of things by the Colour, and the Look only, and are no less worthy than *Midas* was to wear long Ears, as the token of their Stupidity.

There

There is a great deal of savage brutishness in such wild censures, and yet the World abounds with them, and these are they that give an ill Reputation to those persons who deserve to have a good one.

And yet they must not become vitious for the ill opinion which the Wicked World hath on them; they should strive to live better to purchase a better Name, which though they have not the happiness to possess, they should not fail to have always the Vertue to merit. The Testimony of a good Conscience is more valuable, than all their Censures; If there were no Enemies to praise, or blame, the Vertuous Ladys would always find enough in their own Mirreur to satisfy themselves, and the foul ones to be afflicted. The Innocent should no more perplex themselves, when they are called or accounted guilty, than they should say they are sick, when they are well. If all Actions should be examined, it would be found that they are all subject to Interpretation. Who can judge certainly (setting Christian Charity aside) of a Man who gives Alms in publick, whether it be for a good Example or for Vanity? Can they not say of one that is Patient, that it is a sign of a dull, tame Spirit, as well as of a Vertuous one. May not those Ladys who are seri-

A vertuous
use to
made by
Ladys
when cen-
sure.

Interpre-
tation the
greatest
Friend or
Enemy.

ous, be accounted sullen as well as modest. Interpretation doth all, and when things are indifferent, we speak of them according to opinion, and not according to their own Nature. The Wise therefore must seek Consolation in their own Consciences, and when they have done all they can to deserve a good Reputation, they must resolve to neglect and not mind the Ill.

CHAP. VIII.

Of Learned Ladys and Gentlewomen.

TO give an Encouragement to young Gentlewomen, who desire to be Absolute and Accomplished in all things, we shall in the first place affirm that their Complexions (according to Physicians) being more delicate than ours, they are also thereby better disposed for study of the Arts and Sciences. We shall find in History, that the ancient *Gaules* reserving to themselves the Atchievements of Arms, did leave unto their Wives the establishment of the Laws, and the management of the Commonwealth, and whatsoever at Home doth concern the glory of Peace. Let what will be objected against it, they are

are capable as well as men; we shall not go far for Examples: This Nation hath reason to confess it with me, which was crowned with Honour, and Happiness, and lived in its highest flourish under the Government of Queen Elizabeth; what Language was there so difficult in which she did not excel? Mr. Ascham who was one of her Instructors, hath left it Recorded to the everlasting Glory of her Name, that she did read more Greek in one Day, than many great Doctors did read Latin in a whole Week.

The In-
compara-
ble Exam-
ple of Q.
Elizabeth.

Undoubtedly there is no defect in Women, for the attaining of the greatest Knowledge that can be purchased by Learning. Have we not Ladys as well in Countrey, as in Court, who can Write upon the hardest, and most serious Subjects, and can speak to the purpose of the highest Mysteries of Religion, who know well all Histories both Prophane and Holy, who understand the forreign Languages as well as their own, and whose entertainment is every way as solid, as it is acceptable. Have we not those Ladys who are experienced as well in forreign Languages as in their own, and do so excel in Knowledge, as it is much to be lamented, that the Tyranny of Custome hath hindered many of them

them from publishing their Works, in which, in our Nation, that great Mirror of her Sex, and of our Age, the *Marchioness of Newcastle*, is only happy, by leaving the benefit of her Writings to Posterity.

And although men are sparing, and very Backward to Write of the Praises of Women, they cannot choose but testify this Truth, that as Men have an *Apollo* for the Author of Sciences, so Women have their *Minerva*, who invented the best and most profitable Ways for the advantage of Humane life. If I were unwilling to uphold a Truth so interlaced with Fictions, I might content my self to send them who make a doubt thereof, to the nine Muses of the Poets, to whom all the Ancients do attribute the Invention of the Arts. I shall only add, that if the Oracle of *Apollo* had declared *Socrates* for the Wisest of Men, *Socrates* himself confessed that his Wife *Diotima* had taught him all his Prudence. It is no small Prerogative for this Woman to have instructed a Philosopher, whose life was so full of Virtues, and whose Morality had more Relation to the Precepts of Christianity, than to any other. We see nothing of Women in Histories, which Experience doth not every day hold forth to those, who

The rare
Commen-
dation of
Diotima.

who will judge of Women without passion.

CHAP. IX.

Of the Marriage of young Ladyes and Gentlewomen.

Notwithstanding that Marriages have been said to be made in Heaven, and established in Paradise, yet divers Objections have been made by some Gallants against it.

As first (to which *Nicholas Causus* The first seems to lean) it is looked upon as a Cap-Objection. tivity, whereby one person is enthralled. Some difficulties in to the Cares and Humours of another. Marriage. And if it so fall out, that either party hath mistaken in his or her Choice, and have met with a hard bargain, his whole life is ever after most miserable; for what greater Injustice can there be, than for one hours Folly, for a fault Committed without malice, it being but a meer over-sight, yea many times to obey the Counsels of another, that any Man or Woman should be bound to an everlasting Torment.

It is again alledged, that Marriage is Objection. the spoiling of rare and excellent Spirits, It effeminates the infomuch the Flatteries to one another, the Affection. S. irits.

Affection towards Children, the Care of Household Affairs, and the Improvement of their Families, do abate and mollifie the vigour and strength of the most Heroical Spirits that are; and for the attestation of this, they do alledg *Sampson*, *Solomon*, and others. And therefore however the matter goes, we had not need to Marry, for we see that those who have more Flesh than Spirit, who are strong in Body, and but weak in Mind, do tye themselves to the Flesh, but such who have strong and powerful Spirits, do not seem to be affected with Marriage at all.

We find again by experience, that divers persons of Reverence do exclude themselves from Marriage, and the Reason is, because Marriage hindereth and averteth those high and beautiful Elevationes of the Soul, the Contemplation of things Cœlestial and Divine, which is inconsistent with the daily molestations of Domestical Affairs, for which Cause *St. Paul* preferreth the single Life before Marriage. *Conveniency* (they say) may well hold with Marriage, but *Honesty* and an *obstinate Chastity* is quite on the other side.

Another Objection. It is again objected, that it is a great trouble to Devotion, and to Holy Enterprizes, whereupon *St. Augustine* doth report,

port, that having resolved with some of his Friends (amongst whom some were married) to retire from the City, and Conversation in publick, the better to attend to the Study of Wisdom and Vertue, their purpose was quickly altered, by the Wives of those who were Married. Whereupon, or upon some Consideration like unto it, another Wise man said, *That if Men could live without Women, they should be visited and accompanied by Angels.*

Marriage moreover is a hinderance to all such as delight to Travel, to see the Condition and Government of Forreign Countries, whether they learn to make themselves Wise, or to teach Wisdom unto others, and to publish what they know.

They alledg against Marriage, that it doth not only Corrupt and Deject good and great Spirits, but it Depriveth the publick of many singular Improvements, which cannot manifest themselves sitting in the Lap of a Woman, or dancing a little Baby in their Arms. *Is it not a great loss (say they) that he who is able for his Wisdom and Policy, to Govern a City, should spend all the Talent of his Time in the Government of a Woman, and a few Children.* And therefore it was well answered by
an

an eminent Personage, that was solicited to Marry: That he was Born to command Men, and not to subject himself unto a Woman; to counsel Kings, and Princes, and not little Children.

The Answer to the several Objections

But to this, and to whatsoever else of any Force, that can be objected against Marriage, it may be answered, that the Nature of Man is not capable of Perfection, or of any thing against which nothing may be objected. The best and most excellent Remedies afforded unto Man, are in some degree or other but sickly, and Mingled with many Inconveniences, and this is the best that could be devised for Mans Preservation and Multiplication.

Marriage is a School of Vertue.

And if there be such troubles in Marriage, a Man may say that by reason of these Thorns and Difficultys, Marriage is a School of Vertue, and by long use is become a Familiar and Domestical Exercise: Whereupon Socrates a great Doctor of Wisdom, did once say unto one who did upbraid him, with the petulant Noise of one of his Wives, named Xantippe, That he did thereby learn within his own Doors, to be Constant and Patient every where else, and to esteem the Crosses of Fortune to be sweet and pleasant to him. It cannot be denied with St. Paul, but that *he who can live unmarried doth best*; but yet for the

Ho-

Honour of Marriage, a Man may undeniably hold forth, that it was first Instituted by God himself in Paradise, before any other thing, and that in the state of Iannocency, and Perfection.

The Son of God did afterwards approve and honour Marriage with his Presence, and with the first Miracle that ever he wrought, which was done in the Favour of Marriage, and of Married men: Moreover he hath honoured it with this Priviledg, that it serveth as a Figure of that great Union of his with his Church, and for that Cause it is called a *Great Mytery*.

Constituted in Paradise, and afterwards honoured by the Son of God.

Without all question, Marriage is not a thing that is Indifferent; it is either a *great Good*, or a *great Evil*, a *great Content*, or a *great Trouble*; it is either a *Paradise*, or a *Hell*; either a *sweet and pleasant Way*, or a *rough*, and a *dangerous Walk*.

It consisteth of many parts: There must be a meeting of many Qualities; there are many Considerations to be had besides the Partys married, for, whatsoever a man saith, he Marrieth non only for himself; his Posterity, Family, Alliance, are Interest in it, and all of them of great Importance.

Marriage is a step to *Wild m*, a *holy*, *The praise of Marriage* and *age*.

What Marriage containeth in it self.

What essential in Marriage.

In what the Equality doth consist.

and an inviolable Band : If the Choice be good and well ordered, there is nothing in the World that is more beautiful. It is a sweet Society of Life, full of Trust and Constancy, and an infinite number of profitable Offices, and mutual Obligations. It is a fellowship not of hot distempered Love, but Amity; for Love distempered, and Amity, are as different, as the burning heat of a Feaver, from the natural Heat of a Sound Body. Marriage hath in it self Amity, Utility, Justice, Honour, Constancy, a plain pleasure, but firm, and solid, and more universal. Love is grounded upon pleasure only, and it is Ardent, and Enflaming. Few Marriages succeed well, that derive their Beginnings from amorous Desires. Marriage hath more need of a nobler Foundation, and must walk more warily. This boyling Affection is worth nothing.

In Marriage there are two things that are essential to it, and which at the first Aspect do seem to be Contrary, although indeed they be not, that is to say, an Equality sociable, such as is amongst Fellows, and an Inequality, that is to say, Superiority and Inferiority. The Equality consisteth in a perfect, and an entire Community of all things, as Souls, Wills, Bodys,

• Bodys, Goods, which are the Fundamental Laws of Marriage, and in some places do extend even to Life, and Death, in such a manner that the Husband being dead, the Death of the Wife must incontinently follow. And this in those places is practised by the publick Laws of the Countrys, and oftentimes with so ardent an affection, that many Wives belonging to one Husband, will publickly contend for the Honour to go first to sleep with their Spou'e.

This Equality doth likewise consist in that Power, which they have in Common over their Family, whereby the Wife is called the Companion of her Husband, the Mistress of the House and Family, as the Husband is the Master, and the Lord.

But the Distinction of Superiority, and Inferiority, doth consist in this, that the Husband hath power over the Wife, and the Wife is subject to her Husband in all things. Although the Wife be more noble, or more rich yet she is subject to her Husband; and this is naturally grounded on the Strength, and Sufficiency of the one, and the Insufficiency of the other.

The VVife though the more noble to be subject o her Husband.

Man at the first was immediately made A remarkable Observation. by God, according to his Image, and perfect, for Nature doth always begin with things perfect. The Woman was made

in the second place after Man, of the Substance of Man, to serve as an Aid, and to be as a Second to Man, who is her Head, and therefore she is the more imperfect. And this is the difference by order of Generation: The Woman moreover, was the first in Evil.

The power of the Husband hath been in some places, as that of the Father over Life, and Death; and the Husband amongst the *Romans*, had power to kill his Wife in four Cases, Adultery, Suborning of Children, Counterfeiting false Keys, and immoderate drinking of Wine. This Power, as also amongst the *Grecians*, and the ancient *Gauls*, was afterwards moderated.

What the
wife is
bound un-
to.

The Wife is bound to hold the Condition, follow the Quality, Countrey, Family, and Habitation of her Husband. She is bound to accompany him in all things, in his Journeys, his Banishment, his Imprisonment, yea although he be condemned to be a wandering Person, a Vagabound, and a Fugitive.

The Examples hereof are many, and singular; as of *Sulpitia*, who followed her Husband *Lentulus*, being banished into *Sicily*; of *Erithrea*, who followed her Husband *Phalaris*; of *Ipsicrates*, who followed her vanquished Husband *Mithridates*.

ates throughout all Extremities. Some add to this, that Wives are to follow their Husbands even in the Wars, and into those Countrys, where her Husband is sent with the publick Charge.

Marriage in all Countrys is not carried after one and the same fashion; but according to the diversities of the Climates it is more strict, or more easie. Some Nations to make Marriage more free and fertile, have practised the liberty to take and leave Wives, as the *Turks*, *Jews*, and others: And whereas they lay unto our charge, that this Christian Restraint is the cause of many lascivious Acts and Adulteries; we may truly answer, that Christianity converteth not of Marriage by reasons purely Humane and Temporal, but it doth weigh it with reasons more high, and noble: And to say the Truth, Adulteries are as Common where Polygamy, and Repudiations are in force; witness the *Jews*, and King *David* himself, who for all the Wives that he had, could not defend himself from it: And besides, Experience sheweth in the greatest part of Marriages, that this Constraint increaseth Love, especially in honest and noble Minds, who do easily accommodate themselves when they find themselves in such a sort linked; And as for Lascivious and Idle persons, it is the

Polygamys.

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Immodesty or their manners that makes them such, which no Liberty can amend.

Divorces.

The use of Divorce is likewise different, for with some, as with the *Hebrews*, *Greeks*, and *Armenians*, the Cause of the Divorce is not expressed, and it is not lawful to take a Wife that hath been once Divorced, although it be lawful to Marry another. But by the Law of *Mahomet*, the Separation is made by the Judge, with knowledg taken of the Cause (except it be by mutual consent) which must be Barrenness, Adultery, Incompatibility of Humours, or an Enterprize on his or her part against the Life of each other.

This latter way of Divorce which doth express the Cause, seemeth not to be as good as the former, for it dishonoureth the Partys, and doth discover many things which should be concealed; and it doth so come to pass that the Cause be not sufficiently proved, and thereupon that they do still continue together, prodigious Poysonings and Murders do ensue, as it was found to be most true at *Rome*, where a Woman being apprehended for Poysoning her Husband, accused others, and they also accused many more, to the number of Threescore and Ten, which were all Executed for the same offence.

In

In the next place we shall represent unto you what is the Duty of Married Parties; And the first is of the Husband, to Instruct his Wife with mildness in all things that belong unto her Duty, or whatsoever she is capable of. In the second place to nourish her, whether she brought any Portion or no Portion with her. In the third, to cloath her, and love her, and defend her; But to hold her under as a Servant (a fault too common in Forreign Countries) or to make her as it were his Mistress, by subjecting himself too much unto her (a fault too common in the *English* Nation) are two Extreames that are vile and sordid.

The Duty
of the Husband.

The Dutys of the Wife are, first to have a sure and settled Apprehension, that her Husband is a wise Man, for on that particular depends a great part of the Wives obedience, who will be apt to run into Extravagancys when she is once possessed of the weakness of her Husbands discretion: she is to give Honour, Reverence, and Respect unto her Husband, for so have the wisest Women that ever were esteemed of their Husbands: She that discharge this Duty, doth honour her self more than her Husband, and doing otherwise, she wrongeth none but her self. Moreover, She is to give obedience in all just and

The Wife
above all
things to
believe
that her
Husband
is a wise
Man.

lawful things, and apply, and accommodate her self to his Humour, and Disposition.

Thirdly, To provide for his Viands, either by her self or some other.

Fourthly, To keep the House, whereupon the Wife is compared to the Tortois. Some there are that give Instructions, that in her Husbands absence she ought to be Invisible, and not appear in her full Splendour, but when she comes near the Sun.

Silence in
married
Women.

Fifthly, She ought not to speak many words but in her Husbands presence; and because such a silent Woman is a rare thing and but seldom found, she is said in *Ecclesiasticus*, to be a precious gift of God.

Lastly, She is to imploy her time in the practice and study of Huswifery, which is the most Honourable, and Profitable Profession of a Gentlewoman: This is her chiefest quality, and which a Man of a mean Fortune should especially seek in his Marriage; it is affirmed to be the only Dowry that serveth either to ruinate or to preserve Families.

A moderation to be
had in
pleasure.

Moreover, in the private acquaintance, and use of Marriage, there must be a moderation; for the pleasure that is therein must be intermingled with some regard to the rules of Health, and of long Life,

it

It must be a wise and a conscionable Delight. There can no certain Law or Rule be prescribed to it: *Plutarch* in the Life of *Solon*, would perswade young Women that thrice in a month is fair, but they have wished him hanged for his counsel.

To govern a House is an excellent and a profitable Imployment: There is nothing more beautiful than a Household well and peaceably Governed: It is a Profession that is not difficult, for she that is not capable of any thing else is capable of this, but yet it is troublesome by reason of the multitude of Affairs, nevertheless it is a great happiness, and a good way to live at ease, to have one whom a man may trust, and on whom he may with confidence rely himself; to which purpose he must choose one true and loyal, and oblige her to do well by that confidence which he putteth in her.

Good Husbandry is a great Vertue.

The principal Precepts that belong to Frugality are these: Excellent Precepts of Frugality.

First, To Buy and Sell all things at the best time and seasons.

Secondly, To take an especial care least the Goods in the House be spoiled, or least they be miscarried: This doth properly belong to the Wife, to whom *Aristotle* doth give this authority and care,

and she is to provide most principally for these three things, Necessity, Cleanliness, and Order. A Feast must not be more costly, than cleanly; it ought not to exceed either in Mirth, or Cost.

Again, A course is to be taken to moderate Charges, which is not done but by taking away superfluities; an Angel in a mans Pocket will do a Man more good than ten immoderately spent.

And very good counsel it is to make a great Shew with a small Charge, and above all, not to suffer the Expence to grow above the Receipt of the Income, and a great Care and Eye is to be had over the whole: It is a Proverb in France, *That the Eye and Vigilance of the Master maketh the Horse fat.* But above all, the Master, or Mistress must have a great care to Conceal their Ignorance and Insufficiency in the Affairs of the House, for if the Servants once find that their Masters look not to them, they will quickly make them to repent it.

Another
singular
precept.

CHAP. X.

Of the Vanity of some young Ladies and Gentlewomen.

THe love of Bravery is so thorowly in-
grafted into some Gentlewomen, as
that we may as easily take off their
Skin from their Bodys, as this Vanity from
their Minds, it is the Original Sin which
many of that Sex do bring into this
World from their Mothers Womb: There
is no Baptism that can cleanse them from
the Tincture of this Infirmary, and he
that shall go about to Accuse, or Condemn
them for it, must expect to be so prose-
cuted, as to have an Action to be com-
menced in Law against him.

If this were only amongst some Ladys
at the Court, peradventure it might be
something pardonable, but almost all Wo-
men are born with this passion, and so
entirely they are addicted to it, that it
begets a Confusion in Habits; there is al-
most no Distinctions in Orders, Citizens
Wives and Daughters will be as Queens,
and if great Ladys will be as Queens, they
must become as Citizens Wives. Never-
theless the most envious to the Sex must

vanity as
an Original Sin in
many young La-
dies.

No Distinction in
Habits be-
wixt In-
feriours
and Superiours.

ac-

acknowledg, that all Women have some Right to Comeliness, and a Decency in Garments, ever abiding within the limits of Modesty, that so the most severe may not blame their Superfluities, nor they who are more favourable accuse their Defects.

Women
Vanity
have served a long
time for a
Common-
place to
Preachers.

It is too true that Women in their Habits, have already served very many Ages, as a Common-place to the Preachers, they afford matter of Censure unto all, and oftentimes they are Ridiculous to their own Sex.

It is the strongest Armour that Ladys have from Nature, when they can manage their Spirits with Discretion, and govern their Affairs by sweet and peaceable ways; they then astonish the most Confident, disarm the Stoutest, and triumph over all Opposition. It was with a mild Spirit that *Esther* changed *Abashurosh* into a Lamb, and by which *Abigail* was more stronger than the Armies of *David*.

A young Gentlewoman well accomplished, is as a Star with five Rays, or as a Jewel with five precious Pearls, Devotion, Modesty, Chastity, Discretion, Charity: Such Women are of an Heroical Composition, they seem to have been moulded upon the Cœlestial Globes by the hands of Angels, so sweet are their Deport-

portments, so rare their Virtues, and their Price so unvaluable: They are in their Houses as the Sun in his Orb: He that should attempt to represent their worth, should he draw out all the rich Oar, and precious Stones which are in the Center of the Earth, he should rather find insufficiency in his Enterprize, than want of Merit in the Subject.

But all are not of the same Temper, for some there are (of whom already some mention hath been made) who must be dressed up like to so many Idols, their waiting Gentlewomen have more to do to attend their Beautys, than the Vestal Virgins to maintain their sacred Fires. In the morning they study their Glass, in the Afternoon they are taken up and down with Visits, where you may see they are not wronged by those who have branded that Sex with too much Loquacity: for there their Discourse is so much and loud, that a few Women would suffice to make the Noise of a Mill. And it could be wished their Discourse were not Lascivious, as well as Loud, for too often we find them Allurers of Men, and Corrupters of their own Modesty, by their wanton and unbridled Discourse: For the Tongue being the Orator of the Heart, declares the intent of the mind; with
what

what care therefore ought Women to speak, and with what modesty to govern the Organ of their Thoughts, since few will be perswaded to believe that any thing but what is Pure and Irreprovable, will exceed from a Heart that is without Stain and Blemish. Others there are who entertain themselves with Trifles, with Songs, Poems, and Pamphlets, in which they are so well Read, and would seem to be of so great an Ability, that they will give Laws to the Poets and Writers themselves: Nay, some are not ashamed only to mispend their Time, and Taint their Minds with Reading vain Poems, Plays, and Songs, but glory in being Authors of some not a little stain'd with Lascivious and Wanton expressions. True it is, some worthy Ladys both of our Countrey, and others, have had a great Facility in Poetry, and have been very Conversant amongst the Muses, but they implor'd not *Thalia's* aid, and would have blusht at the perusal of some now extant. Others are only taken up with their own Sensuality.

A Frenzy
in the pride
of many
Women.

There is a Frensic in the Pride of many Gentlcwomen: He who would see the Stuffs taken up at the Mercers, to cloath a little Body of theirs, whereof the Worms will quickly make a Dunghil, would think they

they had undertaken to cover some Creature of a most prodigious Bulk. Should we reckon up all the Furniture of many Gentlewomen, as we see them lying on the Table, having never beheld such Vanity before, we should think it Mercery enough to furnish a little City, rather than the Body of a little Lady. They are like those Birds who have almost no Bodys, but all Feathers; more business it is to adorn one of them, than some do take who have a Commonwealth to mannage.

What shall we say, when they begin the Adulteries of their Bodys, with the Adulteries of their Face, which insensibly is eaten into with Painting and Poyson, as if they would derive their Beauty from Destruction. Fashions are every day invented rather to Sell naked Bodys, than to cover them. *I know not what* (saith one) *may be reserved for the eyes of a Chast Husband, when almost through all Markets where they go, the secret parts of his Wives Body are exposed, as if they were ready to be delivered to the best Bidders.* Surely since Women are born with some Supereminency of Body, and are the goodliest Creatures in the World, why should they go to beg glory from the Corruption of the Earth, from Worms, from Patches, and sometimes from the rankest Poyson.

They go so naked as if they were rather to sell their Bodys than to cover them.

And

And these new fashions of Attiring the Body, as they are costly, so they are dangerous. What a wild Affectation is it in young Gentlewomen, to think a slender Waste to be the most exquisite proportion, and by strait Lacing of themselves, they would seem if possibly they could, to be as slender in the Waste (at the next Gambole) as the May-pole is tall in its height. Although they are big enough to be wiser, yet they never think themselves to be fine enough in the Small, untill they can span their own Wastes.

To be
over-strait-
ly laced
most per-
rillous.

But what a desperate, what a wilful Inconvenience is this? By this means they reduce their Breasts into such pinching Extremities, that it doth suddenly engender in many a noisome Breath, and by shutting up themselves in a Whale-bone Prison, they open a door to Consumptions, and other perillous Inconveniencies. It seems this foolish Fashion was in the Time of Terence, as may appear in his Comedy called *Eunuchus*:

Haud similis Virgo est Virginum nostrarum, quas matres student demissis humeris esse vincto pectore, ut gracilis fiant.

Si quæ habitior est paulo, pugilem esse aiunt, deducunt cibum.

This

*This Maid is nothing near so pretty,
As the Lasses in our City.
Whose Bodies are so closely Lac'd,
To make them have a handsome Waste.*

This foolish Custom is much practised at *Auspurge* in Germany, as well as in England, and some Neighbouring Nations that do affect Novelty. They are (he saith) strait Laced, and Slender, with Shoulders pen'd in, lest being full Bodied, they should be thought to be of too masculine a Temper. And this may be one Cause why many are now troubled with the Epidemical Disease, called in French the White Flowers, a Disease so unknown in former times, that Ancient Women boast they never heard of it.

Paræus making mention that the Bodys of Female young Children, are more moist, and more tender, than the Bodys of the Male, doth affirm, that thereupon they become oftentimes more crooked, by the crooked posture of their Bodys, in Carrying, Sitting, Stooping, or the like. Moreover he affirms, that Crookedness is seldom Incident to the Countrey people, but is for the most part Incident to those who live in Cities, or the Habitations of great Persons; and this comes to pass, by the straitness of the Garments which they do

To be too
strait laced
is the oc-
casion of
many Dis-
eases.

do wear, occasioned by the folly of their Mothers, or Nurses, who while they strive to have their young Daughters Bodys so small in the middle, do pluck and draw their Bones awry, and make them Crooked, for the Ligatures of the Backbone being very tender at that Age, and soft and moist withal, the Muscles or Spondels do easily slip aside. Thus Nurses whilst they too straitly do Lace the Breasts, and Sides of Girls, on purpose to make them slender, do cause the Brest-bone to cast it self aside, whereby one Shoulder doth often become bigger, and fuller than another. From hence the said Children become Asthmatick, that is, to have an evil Breath, the Lungs and Muscles which serve for Breathing, being pressed together, and straitned.

It often-
times cau-
seth De-
formities.

The same Errour is committed, if they lay their Children more frequently along upon their Sides, than upon their Backs, or if taking them up when they be awake, they take them by the Feet, and Legs, and never put their other hand under their Backs, never so much as thinking that Children grow most towards their Head. *And I would to God (says my Author) that the Inconsideration and Imprudency of many Mothers, did not unwittingly many times cause a Deformity in their Children, whilst they*

they are in their Womb; for not to mention those Impressions of Deformity, which depend upon Imagination, Affrights, or Blows, they are oftentimes occasioned by the ill placing of the Mothers Body as she is sitting, for here-upon not only the Body of the Mother, but the Body of the Child enclosed in the Womb is oftentimes perverted and distorted. There-
 fore many Gentlewomen who all the time of their going with Child, do sit with their Legs across, or with Bodys bowed downwards towards their Knees, or do wear long Bellied, and strait Laced Garments, do bring forth Children awry, or distorted in their Hands or Feet, because the Child can neither move freely, nor commodiously extend his Members.

The care which women great with Child should have.

More cautious (according to *Spigelius*) and far more advised, are the *Venetian* Dames, who never do Lace themselves so straitly, and do account it an excellence of beautiful proportion, to be round and full Bodied, to attain which Comeliness, they use all the Art that possibly they can, and if they cannot be Corpulent by Nature, nor yet really be brought to it by Art, they will yet counterfeit such a fulness of Body, by the looser Garment they wear on them.

CHAP. XI.

Of their Knowledg in Spicery, &c.

IT is a very commendable quality in Gentlewomen, whether young or ancient, to visit the Sick, which that they might perform with as much Reputation as Charity, they should have some knowledg in Physick, and in the several Operations of Herbs and Spices. This indeed would be too great a task for our present Institution, but because we are to give an essay to all things, which belong to the Education of young Ladys and Gentlewomen, we will touch a little upon this.

And in the first place, because the Knowledg of the sundry sorts of Spices is very requisite, whether for Persons sick, or in health, we will begin with them.

Pepper
the nature
of it;

Pepper is a very hot and dry Spice, even to the fourth degree. Black Pepper is with us most in use; it heateth much, it cutteth tuff and gross Flegm, it helpeth Concoction, and is good against Crudities: it is not to be small beaten, for fear of enflaming the Blood; it is more safely to be used in old Age, than with younger people, for whom the too frequent Use is exceeding hurtful.

Ginger

Ginger is the next, which is said to be hotter than Pepper, but it is so spoken in this respect, not that Pepper is much cooler, but because the biting heat of Pepper is less durable, and is not of so terrestrial a substance. Dry Ginger is very hot, and though not so much in use to season either Fish, or Flesh, as Pepper, it is good to help Digestion, and to open Obstructions to discuss Wind, and to expel it out of the Body. Green Ginger preserved in the *Indies* is not so hot, and it is good to eat fasting for a waterish or a windy Stomack, the more moist and succulent it is, it is so much the better. That which is here prepared and preserved in Syrrup, is not so good, and it is hardly to be concocted by a weak Stomack, of which many Experiments are to be given.

Cloves is a Spice brought from the East *Indies*; they comfort the Head, Heart, and Stomack, they help the Eye-sight, and Concoction, and strengthen Nature, they are good against Faintings, and Swoonings, and against the Plague, or any other Infectious Disease, they are good against all Fluxes of the Belly, proceeding of cold Humours, they strengthen the retentive Faculty, and make the Breath sweet, but young People, and hot, and Cholerick Complexions are to be spa-

Ginger the Nature of it.

Cloves and how profitable.

ring in the use of them, as of all other sort of Spices.

Nutmegs
good, and
for what.

Nutmeg is the Fruit of a Tree growing in the East *Indies*, and it is covered with that Spice which we call Mace. Nutmeg is accounted hot and dry in the second degree, and is good for the same Causes for which the Cloves are commended. Nutmeg is very astringent, and good for Cold, Flegmatick bodys, and cold Diseases, and Fluxes. The Nutmeg being yet green, and covered with a green Husk as the Walnut, is preserved in the *Indies* as the Ginger, but it is not so hot nor drying; it is very comfortable for the Head, and Stomack.

Mace in
what De-
gree hot
and how
comforta-
ble.

Mace covereth the Nutmeg, as already is expressed, it doth partake of the same Nature with it, it doth strengthen the Animal parts, and it is good against Fluxes, and spitting of Blood.

Cinomon
and its
propertys.

Cinnamon is the inward Rind, or Bark of a Tree growing in the East *Indies*; it is hot and dry in the third Degree, and yet in regard of the Tenuity of its parts, it is thought not to heat so much as some other Spices. This Spice both in regard of its fragrant Smell, and pleasantness to the Palate, may justly challenge the first place of Excellency; it comforteth the Spirits, and doth open Obstructions both
of

of Men and Women, it furthereth the Expulsion of the Birth, helpeth Concoction, and expelleth Urine: But the same Cautions in it, as in the Waters distilled from it, are to be observed, which have been mentioned in the former Spices.

Saffron though growing at home, is nothing inferiour to any of the former; it is hot in the second, and dry in the first Degree: It reviveth the Vital Spirits, it is good against all Obstructions, it is very good against the Jaundies, and the stuffing of the Pipes of the Lungs, it is good to further the monthly Courses, and to facilitate Birth, but if it be taken in too great bundance, it doth much offend the Head, and the Brain, and procureth oftentimes the Head-ach, and instead of facilitating the Birth, the excess of it may procure Abortion.

The praise
of Saffron.

We shall follow the trace of good Husbandry, and from Saffron we shall descend to Honey, which is hot and dry not above the second Degree at most. It is a soveraign Preserver from Putrefaction. Cholorick constitutions and young People are to be careful, as in the others, so in this also, how they fall into an excess with it, and rather leave it to old age, which may more safely use the same. It

The nature
of Hony.

is undoubtedly best for Phlegmatick Complexions, for in those of a hotter Constitution, is suddenly converted into Choler: It is far better boyled, than raw, and is more nourishing and easier of Digestion.

Garden
Honey
best, and
how to be
Clarified.

The best Honey is very sweet, pleasant of smell, of a clear and yellowish colour, indifferent stiff, and firm, yielding but little Scum in the top when it is boyled. The Garden Honey is the best; it is clarified by adding a little Water unto it, about the fourth part, and so scum it whiles any froth ariseth, or till the water be evaporated, which is easily known by the Bubbles rising from the bottom; If you will have it more pure, put into every pound of Honey the white of an Egg, and afterwards scum it again in the boiling: Honey is good in divers pectoral Infirmities, the Cough, shortness of Breath, the Plurisie, &c.

Although (as I have said) Honey moderately taken, doth open Obstructions, being of a cleansing faculty, yet immoderately taken, it doth ingender them, and many other Diseases are procured arising from it.

In the next we shall give you an account of Sugar, which being more pleasant to the palate, is become in these latter

ter Ages of a far higher esteem, and every where in frequent use, as well in Sickness as in Health? It is certain that the Antients had not the Knowledge of Sugar, so commonly as we have attained to it. They indeed knew Sugar Canes, and some Sugar they had, which naturally was congealed on those Canes like Salt; they had also a kind of Liquid Sugar which they squeezed out of the Canes, and used it in the stead of Honey, but it doth no where appear that they had the Art of preparing it, as now it is in use. Sugar is neither so hot nor so dry as Honey. The coursest being the Brownest is the most cleansing, and approacheth nearest to the nature of Honey. Sugar is good for Absterfions in Diseases of the Breests, and Lungs. That which we call Sugar-candy, being well Refined by Boyling, is for this purpose in the greatest request: And although that Sugar in it self be opening and cleansing, yet being too much used, it produceth dangerous Effects in the Body, as the Jaundies, Cachexies, and Consumptions; it Rotteth also the Teeth, and maketh them to look Black, and many times it causeth a noysome and a distastful Breath: And to what may the great number of People that weekly Die of the Consumption in the City of London be imputed, as many

Sugar unknown to the Antients.

Brown Sugar the best.

Sugar taken too much very hurtful.

Physitians now living in it do affirm, but to the immoderate eating of Sugar-plums, and such sort of Confections.

Some hard
Sugar very
dangerous.

There is one thing besides, of which you are to take an especial notice, which is, that a great store of our finest Sugar, and which is most called for, is Refined and whitened by the means of the Lee of Lime, which how prejudicial it is to our Health, I leave to every one to judg.

Excellent
Plants in
our own
Countrey
as good as
Spices.

I should here give you an account of the skill in several common Diseases, and of what Medicines are most effectual for their recovery, in which our accomplished young Gentlewomen ought to be instructed, but if I should be so precisely curious as to fall upon all particulars, I should make this little Book to swell into a Volume; I shall therefore forbear the further discourse of Diseases, and having told you of the Nature of several sorts of Spices, I shall only acquaint you, that we have here at home in our own Gardens, and under our own Hedges, many excellent Aromatical Plants, such as Rosemary, Lavander, Time, Savory, Sage, Mints, Pennyroyal, Basil, sweet Certuill, Avens, Angelica, and many others, inasmuch that some Galenists do wonder, that being supplied at Home with such excellent Simples, we should seek so eagerly for outlandish

landish Spices, which by the difficulty of Transportation, or by the carelessness of the Merchant, are often brought unto us Rotten and Worm-eaten, or at least by their age have lost a great deal of their Virtues.

But before I take my Pen quite off from this Paper, which was intended to represent the ways of Recovery of certain Diseases, I shall only acquaint you with a great Inconvenience, and practised by many, which is, they are unwilling that the sick Person in the time of sickness should often change his Linnen, and I know not by what prescription, they are very unwilling that a sick Maid or Women should often change her Head-clothes. The Nurse and the Neoterick may pretend what they please, but the Rules of the most received Physitians are, that the sick should be often shifted, for it much discourageth and dejecteth the sick Person to lie in foul Linnen.

A great
Caution in
sick per-
sons con-
cerning
the chang-
ing of their
Linnen.

It is their common Objection, that in the first place by this means, the sick may catch cold, and secondly that it much weakneth them to be shifted. To this it is answered, That it is but the vain fear of some foolish old Women, who fear where there is no cause of fear, for if it be in cold weather, it may by the means of fire
be

be easily prevented: And as for the danger which many alledg, that shifting of Linnen doth weaken the sick, it is a very absurd Objection, and as frivolous as the former, for it is so far from weakning the sick, that it is rather an apparent means to increase their strength.

To make this the more easily understood, we are to take notice, that in the Body of Man there are three several Concoctions; the first in the Stomack, or Maw, commonly called Chylification, having for its Excrement, the Excrement it self which is thrown into the Draught.

A remarkable Observation.

The second Concoction is in the Liver, and hath for its Excrement the Urine.

The third is called Nutrition, and it is performed in the whole Body, and hath for its Excrement certain Fuliginous vapours, which by insensible Transpiration, do breathe out themselves by the pores of the Body, and by the Sweat which is apparent to the Eye; now in times of sickness, especially in all sorts of Feavers, this last Excrement doth most abound, and doth make foul the Linnen in which the sick Persons lie, that Linnen especially which is next unto their Skin; for which cause sick Folk should have their Linnen often shifted, especially when they do sweat much; for if they be not shifted this

this danger doth ensue, that the Sweat continuing about the Body, will be drawn in again by the same way it went forth: For this must be well considered, that the Arteries of the Body have a double motion, one whereby they expel the Excrements already named, and the other whereby they draw into the Body the ambient Air to refresh the Blood. Now whatsoever Air is next unto them, be it good or bad, they do draw it in: And therefore if this foul sweaty Linnen do lie about them, or upon them, undoubtedly the Arteries will draw in the noysome Airs of it, which will Suffocate the natural Heat, and by consequence prolong the Disease. *Laurentius Joubert* in his Book entituled, *Des Erreurs populaires*, to confirm this Truth, doth give this Instance, Let any Person come newly out of a hot Bath, where great store of Dust is newly raised, and he shall presently feel a kind of pricking over his whole Body, which is nothing else but these Atomes of Dusts drawn in by the Arteries.

The Arteries of the Body have a double motion.

By this then it doth infallibly appear, that the Skin ought to be cleansed from all Corruption, and the Pores and Passages to be kept open and clean, by removing whatsoever may obstruct the same. And this I have purposely in this place inserted, that

that young Ladys and Gentlewomen may see how much they are oftentimes injured, by their ignorant and wilful Nurses, that do attend them.

CHAP. XII.

*Of the Art of Candyng, and Preserving;
as also touching Preserves, and Poman-
ders, &c.*

THese are Curiosities which are not only Commendable, but required in young Ladys and Gentlewomen; to represent them at large would ask more Art, and Time, than I have either the Ability or the Leisure to perform it; and besides there are already in Print, many excellent Books concerning the same Subject, as the *Queens Closet Opened*, price 2 s. 4 d. Printed 1671. *A Choice Manner of Secrets of Physick and Chirurgery*, by the Countess of Kent, price 12 d. in a larger Print it is 2 s. 6 d. the *Accomplished Cook*, by May, in 1671. is the best in that kind, price 4 s. 6 d. and the largest for Pastery. The *Ladys Delight*, hath many Receipts of Physick, and the Art of Preserving and Candyng, price 1 s. 6 d. in
1672.

- 1672. I commend *Culpeppers English Physician*, Enlarged with 169 Medicines made of English Herbs; at the End of that Book you will find more at large, of Making, and keeping Compounds of Syrups, Julops, of Conserves, and Preserves, price 3 s. 6 d.

CHAP. XIII.

Of the Art of Distilling.

IN the first place, the young Gentlewoman is to be furnished with very good Stills, for the Distillations of all kind of Waters, which Stills must be either of Tin, or sweet Earth, and in them she shall Distil all manner of Waters, meet for the Health of her Household; as Sage-water, which is sovereign against all Rheums and Collicks, Angelica-water good against Infection, Radish-water good for the Stone, Vine-water for Itchings, Water of Cloves for the pain of the Stomack, Eye-bright-water excellent for weak and dim Eyes. And if you would have your Distilled Water to look of such, or such a Colour, still after or of what Colour you do please, First you must Distil your Water in a Scillatory, and then put it in a Glass of great strength, and

How to di-
what co-
lour you
please.

and fill it as full as you can with those Flowers whose Colours you desire, and then stop it, and set in the Stillatory, and let it distil, and you shall have the Colour you distil.

There are six precious Waters, which it is said that the Famous *Hippocrates* made, and sent to a Queen sometimes living in *England*, which here for the Novelty thereof I will Insert.

A Water
more pre-
cious than
Gold.

Take Fennel, Rue, Vervin, Endive, Bettony, Germander, Red Rose, Capillus Veneris, of each an ounce, stamp them and keep them in White-wine a day and a night, and distil Water of them, and divide it in three parts, the first part you shall put in a Glasse by it self, for it is more precious than Gold; the second part is said to be as precious as Silver; and the third part as soveraign as Balm. This Water purgeth all gross Humours, and is very excellent for the Eye-sight.

The second is, Take a pound of Sal-gemma, and lap in a green Dock-leaf, and lay it in the fire till it wax white, then put it in a Glasse against the Air one night, and in the morning it will be turned into a Water like to Chrystal; keep this Water well in a Glasse, and put a drop thereof into the Eye, and it shall cleanse and make sharp the Eye-sight; it is good for any
Evil

Evil at the Heart, for the Canker, and the Morpew.

The third is, Take the Roots of Fennel, Parsley, Endive, and Bettony, of each an ounce, first wash them well in luke-warm water, and bray them well with White-wine a day and a night, and then distil them into Water. This Water is most excellent for the Head and Eyes.

The fourth is, Take Seeds of Parsley, Achannes, Vervin, Caraways, and Centory, of each ten drams; beat all these, and put them in warm water a day and a night, and then put them into a Vessel to distil. This Water is most precious for all sore Eyes, and very good for the Health of the Body.

Fifthly, Take Limmel of Gold, Silver, Lattin, Copper, Iron, Steel, and Lead, and Lethargy of Gold, and Silver: Take Calamint, and Columbine, and steep all together, the first day in the Urine of a Man-child, that is to say, a day and a night, the second day in White-wine, the third day in the Juyce of Fennel, the fourth day in the whites of Eggs, the fifth day in Womans Milk, that Nurseth a Man-child, the sixth day in Red-Wine, the seventh day in the Whites of Eggs, and upon the eighth day put all these together, and distil the Water of them,

A very precious Water and the manner how to distil it.

them, and keep this Water in a Vessel of Silver, there can be nothing too precious to contain it. It expelleth all Rheums, and all manner of Sicknes from the Eyes, it wears away the Pearl, the Pin and the Web, it draweth again the distorted Eyelids unto their own place, it easeth the Ach of the Head, and maketh those that use it to look young even in old Age.

Sixthly, Take the Goldsmiths Stone, and put it into the fire till it be red hot, and quench it in a pint of White-wine, and do so nine times, and afterwards grind it, and beat it small, and cleanse the Water as clean as you may, set it afterwards in the Sun, with Water of Fennel distilled, until it pass over the Touch four or five inches, and when you will use it, stir it all together, and then take up a drop with a Feather, and put it on your Nail, and if it abide, it is very good, then put it into the place that runneth, and anoint the Head with it, if it aketh, and the Temples also: And this upon Experience hath done much good, and it is said to be the same, which many Mountebanks about this City of *London* do so much boast of.

But since the Art of Chymistry is so much in our days in request, there are many soveraign things conducible for the Health of Man, which by them are every day

day found out, and for your better satisfaction I must refer you to them.

CHAP. XIV.

Of Dayries, and the making of Butter and Cheese, and other things belonging to Country Gentlemen.

I Must now speak something of Dayries, for the better satisfaction of the Gentlemen both in City, and Countrey, that so the one might the better understand the practice in the Countrey, and the other being delighted with her own Experience, may give a full Consent to the Truth of what we shall deliver.

In the first place, the Kine must be of the best Choice, and Breed, that can possibly be procured, the larger the Cow is, the better she is, and a good Reason is given for it, for when she grows old, she may be fed, and made fat, and fit for the Shambles, and good Beef is better Nourishment than Milk.

How to choose the Kine.

The Signs of a Cow that gives good Milk, are a wreathed Horn, a thin Neck, and a large hairy Dewlap, a full Udder, and the Teats long and thick.

The Marks of a good Cow.

The best Kine that are black, are said to

H

come

come from *Cheshire, Lancashire, Derbyshire, Yorkshire*; and the best Cows red, and which give of all the most nourishing Milk, do come from *Gloucestershire, and Somersetshire*; the Pied Kine come generally from *Lincolnshire*. Amongst these the good Huswife may take her Choice as she pleaseth; but above all things she must be sure, that the Bull be of as good a Breed, as the Kine themselves. And it is very good counsel, that if at any time you buy any Kine to increase your Dairy, you must be careful that they do not come from a Soyl that is more fruitful than your own, but that rather they come into a better Pasture, for then they will prosper, and thrive with you; when otherwise they will pine away, and fall into Diseases, as Pissing of Blood, and other Inconveniencies.

When
Kine do
give most
Milk.

Those Kine are said to give most Milk, which have but lately Calved. For a Cow to give two Gallons at a Meal is rare; there are many who give constantly a Gallon and a Half, but if a Cow gives at once but one Gallon at a time, and that constantly, she may pass very well for a good Milch Cow.

The best
time for a
Cow to
calve.

The best time for a Cow to calve in, is the latter end of *February*, and in the Months of *March*, and *April*, for then the Grass

Grass is either coming on, or springeth up in its perfect goodnes.

The best and most approved hours for The best Milking, are in the Spring and Summer, hours for betwixt five and six in the Morning, and about six of the Clock in the Evening.

And although some there are, who will have their Kine milked in the Summer season, betwixt twelve and one, yet there is no profit that can arise from it. It is an old Proverb, *That two good Meals are better than three bad ones*: It is the worst point of Huswifery that can be, to leave the Cow half milked; for besides the loss of the Milk, it is the only way to make the Cow dry, and altogether unprofitable to the Dairy.

The Profts arising from Milk are chiefly three, Cream, Butter, and Cheese: The Cream is the Heart and Strength of the Milk, which must be skimmed very cleanly, for this Cleanliness is such an Ornament to a good Huswife, that if she wants any part thereof, she looſeth both that, and all other good Names whatsoever. Cream is not to be kept above two dayes in the Summer, and not above four in the Winter, if you will always be provided with the sweetest and the best Butter. To keep Cream at the most above three days in Summer, and above six

The Profts arising from Milk.

in Winter, cannot be done without great prejudice.

If after the Month of *May*, before you Salt your Butter, you shall preserve a Lump thereof, and put it into an earthen Vessel, and set it into the Sun, during the space of that Month of *May*, it will be very good for all manner of Aches, Strains, Wounds, and other Grievances.

The best
time for
salting of
Butter.

The best time to put up Butter, is in the Month of *May*, for then the Air is most temperate, and the Butter will take Salt best; howsoever it may be done at any time betwixt *May*, and the end of *September*.

Of the ma-
king of
Cheese.

The third Profit which ariseth from the Dairy is Cheese, of which there are three kinds, Morning-milk Cheese, Nettle-Cheese. The Morning-milk Cheese is for the most part the fattest, and the best Cheese that is ordinarily made in the Kingdom. The Nettle-Cheese is so called, because that Nettles when the Cheese is but newly made, are put upon it, which Nettles once in two days are to be renewed. The Floaten-milk Cheese is the worst of all Cheeses, and indeed so coarse, that I neither love to Write of it, nor to feed of it.

CHAP. XV.

Of Diet.

Temperance which is a Regular ordering of the Diet, and a certain Moderation in our Meat, and Drink, is a Divine Vertue, and such as brings Strength, and Vigour, both to Mind and Body.

It will furnish young Gentlewomen, and especially persons who addict themselves to Piety, with such a way and manner of Living, as with more ease, and chearfulness, and fervency, they may the better apply themselves to Devotion, and to the faithful Service of God. And the pious Professors of it do affirm, that it is not to be believed, with how great an Alacrity, and with what abundance of inward Consolation, those Men and Women who do apply themselves to Sobriety, may attend the Service of God in publick, and in their private Devotions.

The benefit of Temperance.

It is true indeed that young Gentlewomen of themselves, are naturally inclined to this Vertue, and Custome besides doth greatly confirm it in them, insomuch that we shall hardly find any one Gentle-

woman, who is given to Excess of Diet. But because it may afford general help unto all those, whose Employments consist as well in the Labours of the Body, as in the Affairs which pertain to the Mind and Understanding, I have determined for the publick Good of all, to explain my self a little more largely on this Subject.

**What
Tempe-
rance is.**

That is to be called a Sober Life, and Diet, which prescribes Rules to be observed in Meat and Drink, so that a Man or Woman must neither Eat nor Drink any more, than the Constitution of his Body allows, with reference to the Services of his Mind, and this is called, an Orderly, Regular, and a Temperate Life, or Diet.

The Subject about which this Temperance is chiefly conversant, is Meat and Drink, in which a constant Measure is to be observed. Now this Measure is very different, according to the diversity of Complexions in sundry persons, and according to the diversity of Youth and Strength in the Body; for one kind of proportion doth belong to Youth, when it is in its full strength, and another to Old Age. The Sick and the Sound have likewise their several Measures, and in regard of these several Constitutions, the nature of the Stomack is very different. There are some Masters of Abstinence, who

who would have this Measure of Food to be exactly proportionable, and they say, that such a Measure is exactly proportionable, over which the Stomack hath such a mastery, as it can perfectly Digest it in the midst of any Employments, either of the Body or the Mind. It is to be observed, that a greater Measure is required in him, who exerciseth the Labour of the Body, than unto him who is altogether exercised in Meditations and Prayers; for the Exercises of the Mind, do much hinder the Concoction of what is Eaten, because in calling up the whole forces of the Soul, they do suspend the Powers, and Actions of the inferior Faculties. And this may be proved by daily Experience; for when we are wholly taken up with Meditation or Prayers, and when young Gentlewomen (for this Discourse must always have a reference to them) are busied in their Petitions, for the enjoyment of such or such a Husband, or Friend, &c. they neither hear the Clock, nor take the least notice of any thing, that doth present it self before their Eyes, so entirely they are addicted to that Object, which the whole Faculties of their Souls are exercised upon: And by this means it comes to pass (as some greatly Learned have observed) that not only the Animal, but

Less Meat
to be taken
by young
Gentlewo-
men and
Students
than others

The Rea-
sons of it,

Excess the
occasion
of all Dis-
eases.

the Vital Spirits themselves, are withdrawn from their proper services.

Some men there are (and indeed this is very remarkable) that will not be induced to believe, that Distillations, Coughs, Head-aches, pains of the Stomack, and other Infirmities, should proceed from the excess of Diet, but they will lay the cause on Ventosities, ill Airs, extraordinary Watchings, when the true cause doth lie only in Surfeits, in not observing a right order in their Meat and Drink. Great is the Power of Order, and Disorder in the Government of all Bodys, as well Politick, as Individual; And if the World doth consist of Order, and our Corporal Life doth depend on the Harmony of Humours, and Elements, it is no wonder at all that *Order* should preserve, and Disorder destroy. It is *Order* that crowns the Arts with Laurels, and Armies with Victories, and confirmeth Families, Citys, and Kingdoms in Peace; whereupon it rightly may be inferred, that an Orderly Life is a more sure way, and ground of Health, and a long Life, and the true, and the only Medicine of many Diseases.

The cer-
tain Rules
to know
all Super-
fluities.

The Rules to find out a true discovery, and to avoid all superfluities and excesses in Diet, are these;

If

If we take so much of the Creature as thereby to be disabled in the performances of Holy Dutys, and in the Dutys of following our Vocations, it is then most evident that we do exceed the Measure that Nature is contented with; for both Nature and Reason do require, that the part of him in which the growth and conservation of his Body doth consist, should be so ordered and cherished, that no offence should arise thereby unto the Animal, and the Reasonable part of the Soul, for the Vegetative part being the Inferiour, is ordered to the service of the Superiour; and is therefore to be an Assistance, and no way a hinderance unto the other in its higher Function, and Operation.

When therefore to glut the Appetite, Another so much Food is taken in, as to hinder the Rule. clearer operation of the Fancy, the Understanding and the Memory, it is a certain sign that this due measure is exceeded. Now this Impediment and Offence, proceedeth from the abundance of Vapours that are sent up into the Head out of this sick and nauseating Stomack, which would arise more sparingly, did not the parts thereabouts sweat with too many Vapours.

But you are further to understand, that although those Vapours and Fumes do
cloud,
A remarkable Observation.

cloud, and overshadow the clearer exercises of the Brain, yet oftentimes they do proceed, not only from the Meat immediately taken before, which begins to boyl again in the Stomack and to Concoct, but also from the abundance of Blood, and other Humours which are in the Liver, the Spleen, and in the Veins, which all of them are boyling in the Stomack (after Manducation) and do abundantly send up their noysome and afflicting Fumes into the Brain.

Now a temperate Diet doth gradually diminish these *Plethoræ* and *Cachochymies*, as the Physitians call them. This abundance of Humours, and this ill Moisture, by the prescribed Rules, will waste away of themselves, by feeding on their own Superfluities, when after a little Abstinence, Nature shall perfectly govern, and so order all the Humours, that no Disease shall arise by any imposed Crudities on the Body, nor any Impediment follow that shall obstruct the superiour Offices, and the faculties of the Soul.

The bene-
fit of Ab-
stinence.

The second sign of the Excess in Diet will appear, when we find in our selves a certain kind of dulness, and heaviness in our Spirits which before were quick and active; for Meat and Drink ought to refresh the strength and powers of the Body,

Body, which before began to languish.

Many indeed there are who are much deceived in this particular, for complaining of continual weakness, and of faintness, they do perswade themselves, that this defect ariseth from the want of **Nourishment**, and of the Spirits, whereupon **Variety of Food dangerous.** to render the Remedy more prejudicial to them, they seek out variety of higher Food, when this weakness they complain of, doth not proceed from the want of **Nutrimēt**, but from the abundance of evil Humours, as may easily appear, both by the evil Constitutions of their Bodys, and more particularly, by the swelling of their Bellys. Now these bad Humours do obstruct the Muscles, and the Nerves, through which the Spirits have their course, and passage, and by this means it comes to pass, that the Animal Spirits cannot exercise themselves, nor enjoy that free course, and passage, which they ought: for the Animal Spirits being the most general, and immediate Instruments of the Soul, all the Vigour of the Soul in Sense, and Motion, is derived from them: And from hence proceeds that weakness, and that dulness of the Body, and in the Senses, the Animal Spirits being intercepted in their passage, by this excess of Humours.

Superflu-
ous Hu-
mours to
be abated
by Absti-
nence.

All sudden
changes of
the Body
are peril-
ious.

And this that great Master in Natural Philosophy Sir K. D. hath recorded to be certain; for when these *Apophlematistats* are by Abstinence exhausted, the Body becomes more chearful, and more active. Wherefore if a Man or Woman desire to be Lively, and ready to Exercise, these superfluous Humours are to be lessened, by the Abatement of Diet, and so the Spirits may have the freer passage, through all the parts of the Body. It is nevertheless to be observed, that we are not immediately to pass from a disordered kind of Life, to a more strict and a stricter Method, but it is to be performed by degrees, and by small abatements, to abstract from that excessive quantity, whereunto we have been accustomed, until at the last we do arrive unto that just measure, which doth not oppress the Body, nor offend the Faculties, nor Operations of the Soul, for all sudden Changes, especially (as in this case) they are remarkable, and are prejudicial unto Nature. And it is my opinion, that Bodys inured to *Galens Botanical* Physick, are not, unless in some desperate exigencies, to be rampered withal by the Chymist, for it cannot but be very dangerous, to be driven off forcibly from that, which our Bodys have been for a long time accustomed unto, for that

that which is against a long and an inveterate custome, is hardly to be undergone.

But I will return, from whence peradventure I have too long digressed. The best Refection that young Gentlemen ^{The praise of Panada} can take in the Morning, is the *Panada*, called by the *Italians*, *Panarella*: I need not speak much in the commendations of it, because it is every where used both in *England*, and beyond the Seas, and the Ingredients therein being various, according to the emergent conditions of those persons who do take it. Of all this is the least subject to putrefaction, and breeds the best Blood.

But amongst all sorts of Food which is prejudicial to Health, we ought most to refrain (although peradventure most pleasing to the Palate) from fat Meats, which do make loose the Stomack, and do much weaken the ^{Fat Meats to be avoided.} *Astrictive*, and the *Retentive* Faculty of it, insomuch that other sorts of Meat, are much hindered by it in their Concoction, and are caused to slip out of the Stomack undigested, and as it were half raw. Moreover these fat Meats do send up many fumes into the Head, whereupon there ensueth a dizziness in the Brain, attended with Coughs, and those wheezings, and other Infirmities in the Lungs,

Lungs, which the Physicians call *Asthma*. And to conclude all, these fat Meats unless they be very well Concocted by a good Stomack, and a deliberate length of time, do turn into evil Humours, and are the Originals of Feavers, by an exuberancy of Flegm, and Choler. Salt Meats also in the least excess are prejudicial: The benefit of a temperate Diet is, that it doth free a Man from all manner of Diseases. Physicians do affirm, that Crudities are the Nurseries of all those Diseases, wherewith Men are ordinarily vex-

What Crudities are in themselves.

ed: Now that which we call Crudities, is the imperfect Concoction of Food; for when the Stomack either through the excess of Meat, or some other evil quality, doth imperfectly digest what it hath received, the juyce of the Meat so taken is said to be Crude, that is to say, Raw; or to have a Crudity in it, which is the occasion of many Inconveniencys.

The Dangers of Cruditys.

For in the first place, they do fill the Brain with many flegmatick Excrements, and over-heat the Bowels, whereupon many obstructions are bred in the narrow passages of them. Moreover these Cruditys do corrupt the temper of the whole Body, and stuff the Veins with putrid Humours, from whence proceed many grievous Diseases; for when the *Chylus* is Crude,

Crude, and what we eat is malignantly Concocted, it is impossible that any good Blood can be bred in the second *Chylus* of the Liver, for the second Concoction can never amend the first.

Again, These Crudities are the cause, that the Veins through the whole Body, are replenished with foul and with impure Blood, and mingled with many Humours, which do break forth into desperate Diseases.

Now these Inconveniencies are taken away, by a sober course of Diet; for when there is no more received into the Stomack, than what it is well able to concoct, the *Chylus* is made good, and agreeable to Nature, and from a good *Chylus*, or a good Concoction, good Blood is bred, and from good Blood, there followeth good Nourishment, and a good temper in, and throughout the Body.

By this means the putrefaction of the Humours in the Veins, is avoided, as likewise all Obstructions in the inward parts, together with those superfluous Vapours, which do so often molest the Head and inward parts, and all the Joynts of the whole Body, and the Health of the whole Man is hereby preserved, for Health consisteth in these two things; first, in the due proportion, and Symmetry of the Hu-

The way
to prevent
or take a-
way Cru-
dities.

The two
most re-
markable
particulars
in which
Health
consisteth.

Humours, both in respect of quantity, and quality; and secondly, in a certain kind of spongy Dispositions throughout the whole Body, having no Let or Impediment by any Obstructions, so that the Spirits, and the Blood, have their free passage, and recourse, through all and every part.

But there is another advantage, which is received by a temperate Diet; for it doth not only preserve from those Diseases, which are occasioned by Cruditys, and Corruptions of Humours within the Body, but it doth also much avail in outward Causes; for they who have their Bodys free, and clear, and the Humours well tempered, they are not so desperately hurt by Wounds, Dislocations, or Breaking of Bones, or Heats, or Colds, as other Persons are, who are full of evil Humours; and if at any times they are Afflicted with any such Infirmity, they are much sooner, and more easily Cured: for in Persons who do so well order themselves, there is no Flux at all of any evil Humour, or at least very little to that part so affected: Now the Flux of Humours doth very much hinder the Cure, and causeth Pain, and Inflammations. It doth also very much fortifie against the Plague, for the Poyson thereof is much

Good a-
gainst the
Plague

bet-

• better resisted, if the Body be clear, and free.

Besides it mitigateth incurable Diseases; and this is seen by daily Experience, for there are many who have Ulcers in their Lungs, hardness in their Liver, and the Stone in their Reins, or Bladder, which, although Incurable, yet by the help of good Diet, do prolong their Lives a great time. We may add to this, That Many find it makes men lively and ready for all Im-^{gular ad-}ployments, it maintains the Senses in <sup>van-
tages</sup> their Integrity, and Vigour; it mitigates <sup>by a good
Diet to be</sup> the Passions, and Affections; it preserves ^{received.} the Memory, it helpeth the Wit and Understanding; it quencheth and allayeth the heat of Lust; it maketh Men to Live a long time, and in the end to Die without pain; it is not of any Grief, or Trouble; whereas Intemperance produceth many great and grievous Diseases.

Since therefore a Temperate Life is so happy and so pleasant a thing, what shall we do, but embrace it with open Arms. A Regular Life is better than a Physitian, for every Man by long experience may know the Qualities of his own Body, and what hidden Properties it hath; what Meat, and what Drink agreeth with it best, which things by the Doctor cannot so easily be known; especially since there

is a greater diversity of Tempers, than of Faces, and the Urine, as *Galen* himself confesseth, and a great many Doctors of Physick after him, (some few Diseases only excepted) is but Meretricious.

I have been longer on this Tract of Temperance than at the first I intended, not so much for the use of young Ladys, who for the most part are not subject to the least Excess, unless it be of the Macaroon, or the Sugar-plum, and for which they are too often punished, by the dis-complexion, and pain of their Teeth, or the licourishness of them, but to prescribe Rules of Health to the greatest number of Men, whose extravagant Appetites are too much addicted unto Riot, and Intemperance.

CHAP. XV.

Of Raising of Past.

THere are many Qualities which although they are not so proper unto Ladys, yet they are very commendable in them, in which number is this piece of Cookery, to have a good Hand in the Pastry; and because I must confess my Ignorance herein, I shall refer them to those

Books

- Books which are the best that are extant on this Subject, as *The Accomplishd Cook*, Sect. 11. and *Rabishaes Cookery*, Book 1. *Markhams Way to get Wealth*, Book 2^d.

CHAP. XVII.

Of Chyrurgery.

IT is every day confirmed by the Experience both of City, and Countrey, that many Ladys and Gentlewomen have a very rare hand in the Curing of Contusions, greenWounds, and many Sores, and other Evils which are daily Incident unto Men and Women, in which, I know not by what happinefs, they oftentimes exceed the cunning of the Chirurgeons themselves, whether their Integrity reflecteth more on the ways of Honour than of Profit, or whether by a secret complacence, the Cure affecteth the one more than the other, and the soft Hand of the Lady is almost as prevalent as the Plaister it self; or whether the Gentlewoman being for the most part on her knees to dress the Sores of her Patient, her Charity, and her Humility be as acceptable before GOD, as the Pain and the Danger of her Patient is Importunate with her, and by this her

fluent Oratory, a more speedy, and a more grateful way of Recovery is effected. The same may be said of their Administrations of Physick.

Nevertheless we deny not but that Physicians and Chirurgions are very necessary, and greatly to be esteemed for the knowing and Curing of Diseases, and other Maladies which Men are subject to; for if a Friend who comes to condole us in our Sickness performs a thing that is acceptable to us, how much more dearly should the Physician, and the Chirurgion be respected, who not only come as Friends to visit us, but as Benefactors to restore us. The most remarkable Books for Physick and Chirurgery which I shall commend to Gentlewomen, for their Improvement in the Knowledge of Chirurgery are, *The Queens Closet, The Countess of Kents Secrets, Dr. Burges his Vade Mecum, &c.*

CHAP. XVIII.

Of New Fashions.

SECond Cogitations are always the best; if I have been a little too rigid in the Treatise before, concerning Apparel, I shall indeavour to make amends for it, it being

being the business of this Pen, to inform and delight young Ladys and Gentlewomen, rather than discourage or affright them.

If Man at the first was left to be his own Taylor, and had the Universe to supply him with Stuff, and Trimming, and did make up his Cloathes, as he himself thought convenient, it is Apparent that the following of Fashions is left at liberty, and amongst wise Men it ought not to be taxed, unless it be Inconvenient or Ridiculous.

Fashions
left to Li-
berty.

Every Mans or Womans Palate may be as well confined to one kind of Meats, as their Fancies to one kind of Fashion: It is not only lawful for a Man or Woman to vary in their Apparel, but even to please themselves in that Variety, since in it self, one is as lawful as the other; a little Skirt which was in fashion the last Year, is as Legitimate as the large deep one now in Use; and the Hat with a high Crown is even as unreprouable, as that with a narrow Brim, and which sits close to the Head: Nature is the Mistress of Variety, she made all things for Strength, Use, and Ornament, and it is Neglect, and indeed, a Sloth that converts all things into a Weakness, and a loathed Deformity. We need no more but sit still, and

Diseases will arise only for want of Exercise.

Though we hear nothing of Apparel, till Sin sent Man to seek for it, yet since it is a Covering for shame, there is certainly something of Decency in it. 'Tis generally believed, if *Adam* had not fallen he had no need of Garments, his Innocence was his cloathing: It is true that after his Fall he made himself a Covering of Fig-leaves, and whether he lighted upon it by accident, as the next at hand, and the readiest, or whether it was taken for a present necessity, there being no better to be found, we have not leisure here to dispute; but sure it is that it was a Garment so uneasie, and so unfitting for him, that GOD himself out of pittie to his Creature, did put him into a more durable, a more warm, and defensive Cloathing, than what his own ignorant wretchedness had lighted on. And indeed we find it natural to wear Apparel, there being no People, nor Nation so extremely Savage, but they have something about them to cover their shame: Nor can any Men be so unreasonable or so prophane, to complain of Providence, because that Man came naked into the World; for seeing he was Lord of all, and was endued with Wisdom to make use of all, there

was

was no need to bring him cloathed on the Stage of the World, as other Creatures were, who have no Abilities to help themselves. We see in Birds, that the parts most to be concealed, are covered with Feathers, and in Beasts, with a Tayl. It was Sin that first brought Man to stand in need of a Covering, who is so ashamed of the cause, that ever since he doth what he can, to find out ways to cover his sin.

We read that GOD himself commanded the Garments of his High-Priest, to be glorious, and beautiful; not only to be rich in the outward materials, and curious in the Workmanship, but orient in the Colours, and retulgent with Jewels; And whether it were learned from the *Jews*, or the *Heathen*, had it naturally of themselves, it is most certain that their Priests were more magnificent in their Pomp, and in their Robes, than others were though of the highest Dignity. From which premises this Doctrine may be raised, that good Cloaths are not displeasing unto Heaven: Many Reasons may be given for this, and good Uses may be made, which for brevity sake I omit. We look almost with admiration on the Peacocks starry Train, and what a way Nature hath provided in that Creature

to spread it, and to have it seen. Apparel no doubt is an Ornament, and yet they are not right that in their Habits are too fordid, or too singular; the one argueth too sullen, and the other too light a Disposition. Howsoever as the World goes, a Lady doth not lose in her Reputation, by being cloathed a little above her rank, rather than altogether beneath it. The Lapidary that is to set a Jewel, doth give it all the best advantages that possibly he can think on, and the Richer it is, the greater is his endeavour and his care to grace it in the Lustre. Although a Diamond will glitter, and cast abroad its Rays when it is never so plainly set, yet we think that nether the Cut, or the Water can make it sparkle too much. It is not only convenient, but necessary, that upon occasion young Ladys be braver than ordinary, as upon their Addresses to Persons of Eminency, upon causes of publick Joy, and on solemn and sacred Meetings. *Socrates*, an austere Philosopher, being one day demanded, what was the reason he was so extraordinarily fine in his long Cassock, and his new Shoes, made answer, *That he might appear handsome to the handsome.* We ought in our Cloaths, to confirm our selves to those with whom we do converse. We find in the Epistle of St.

St. James, that the Gold Ring and the costly Apparrel found more respect, than the Man that was not so richly Arrayed. We do guess at the goodness of the Pasture, by the Grass which we see upon the Ground. Young Gentlewomen in their Habits should conform themselves unto Custom, and to the Fashion that is decent and general, to the occasion, and to their own condition: That is best which best suits to every ones Calling, and the quality they live in: And because most Men, and Women judg by apparencies, it is behoveful to provide for a good estimation even from cloaths, and from the outside. If there were not a due respect to be had according to Ranks, and Qualitys, what use would there be of the Scarlet Dye, what use of Pearls, or Jewels, what use of Silk, and softer Raiment? They would be accounted as Superfluities, and be rather Burdens, than Benefits to the World. It is a Principle in Philosophy, that *Nature doth nothing in vain*: Certainly it was not without some great design, that Nature should provide such great Riches, and that she should be so careful to conceal them from the sight, as much as the possession of the vulgar. The Scarlet colours, the Purple, the Silks, the Furs, the Ermins, and Beavers, the Pearls, and Diamonds,

Three uses
to be made
// of Cloaths.

monds, do justly find Wearers whom they well become; yet in Apparel a Gallant carelesnes doth far exceed any Affectation whatsoever: Too curious a Dress doth proclaim unto the World that we dwell too much on Outfides. There are three good Uses which we may lawfully make of Apparel; to hide the shame of Nakedness, to preserve from Cold, and to adorn the Body; the worst task we can put it to, is to engender Pride. When *Demonax* saw a young Gallant in brave Apparel, and to put on an extravagant Insolence with his Feather, and his new Fashions, he whisped these words into his Ear, *Those Silks, and fine Cloaths you boast of, were spun by a Worm, and worn by a Beast, before they came on your back, and yet the Worm continues still a Worm, and the Beast a Beast, and the Bird in whose Tail was the Feather in your Hat, is a Fowl still.* There are some Persons who although never so gorgeously Attired; yet no Cloaths can hide them from the Fool or the Clown, whilst others do give a grace to any thing they wear; and this may partly perswade us, that comely Apparel is far better than costly, or conceited. A Lady may be allowed to please her fancy in her Habit, provided it doth not disparage her Judgment. She that will

will be singular in her Apparrel, had need of something in her extraordinary, that might weigh down her Affectation.

CHAP. XIX.

Of Business or Employment in which Ladies and young Gentlemen may be concerned.

LAdys for the most part are of a tender Constitution, and there be many of them that have so great an aversion to the performance of any Business, that carries difficulty with it, that you may soone perswade a Cat to leap into the Water, than procure them to enter upon any thing that is troublesome or unpleasing. And these for the most part are Gentlewomen who have passed their Youth undisciplin'd, and have been bred up in such a Delicacy, that they know no other Business but their Pleasures, and are impatient of any thing that looks like a hinderance to it. And by this means it often comes to pass, that the management of the Affairs doth descend into inferiour hands, and that for want of skill, all the Wheels of Family-government are out of order :

Business
the heart
and com-
fort of hu-
mane life.

order: Certainly those are the active Spirits that give Laws to the Idle and Voluptuous. Business is the Salt of humane Life, which not only gives a grateful relish to it, but withal it doth dry up those Crudities which otherwise would prove offensive; it preserves from putrefaction, and doth chase away those blowing flies that would corrupt it: He that with a Sicke should mow the empty Air shall be sooner weary, than he who sweats with toyl to cut the standing Corn. And the better to perform Business, they should first be thoroughly acquainted with what it is they go about, for they shall be subject to go astray if they have no certain guide to direct them; and if they want temper, they shall be sure not to want trouble; no storm can shake the frame of that Mind that is builded upon Temperance; it placeth us out of the reach of others, and bringeth others to be subjected to, and to be within the compass of our own power. Let every one be sure to drive his own business, rather than to let it drive him; when we are once brought to be necessitated, we are become Slaves to our own Affairs, they do master us which should be commanded by us. But in the right ordering of Affairs, a special Eye is to be had to Circumstances, for Circumstances many

many times are more than that which is the Main, and those must carefully be laid hold on as they do offer themselves to occasion.

There is as great a difference betwixt Industry and Neglect, as there is betwixt a Garden curiously kept, and the Field of a Sluggard which *Sol. 12012* maketh mention of; the one is cloathed with Beauty, and a cheerful Loveliness, and the other with Brambles and Thorns; take the Weeders away from the Garden, and a very little time will change it into a Wilderness. Every young Lady should think her self to be like the Watch she carrieth in her Pocket, it Evening and Morning it be not wound up with Circumspection, it becomes either false, or unprofitable, it either goeth not to Direct, or it serveth to Mislead; the least neglect will lead them aside to Improficiency, or Offence.

Every young Lady to be like a Watch.

How fair and fresh soever the Soul be, yet in our Flesh here in this Life it liveth in Smoak, and Dust, and if daily it be not brushed and cleansed, it quickly will discolour. Diligence alone is a good Patrimony, but Neglect consumeth the greatest Fortune; the one is Active, and preserveth, and gathereth; and the other like Death, is the Dissolution of all. But
that

that the honour of Industry may the more appear, we shall in the next place represent unto you the ill consequences of the Vice of Slothfulness.

CHAP. XX.

Of Idleness, and how much to be avoided by young Ladys and Gentlemen.

The dangerous effects of Idleness.

I Believe it is too true, that young Ladys oftentimes learn to do ill, by doing what is next unto it, and that is *Nothing*. How bright doth the Soul grow with use, and negotiation; in what a height of constant happiness doth that Family flourish, where the Mistress of it steereth in an ordered course? Idleness is the most corrupting Fly that can blow in any humane Mind; it not only stupifieth the Minds of Virgins, but groweth also upon their Bodys, and their Blood, and betrayeth them to Discomplexion, and Sicknes, and to many Infirmities. Industry is never wholly unhealthful, or unfruitful; if it be not attended with Health and Joy, it will banish Want and Poverty. There is a good Angel always waiting upon Diligence, which carrieth a Lawrel in her hand to crown her.

What an un-
wor-

worthy memory did that Lady leave behind her, of whom we find nothing else Recorded, but only that she Lived, and Died. Every one should smell of that which he is busied in, as those who stir amongst Perfumes, and Spices shall, when they are gone have still a grateful Odour with them. It is none of the meanest happinesses to have a Mind that loveth to be exercised in Vertues: Vertue is the only and the absolute improvement of the Soul and there is no Creature so ruinous, so wretched, as the Idle person.

CHAP. XXI.

What Pleasures, and how far to be used by young Ladys and Gentlemen.

Pleasure undoubtedly is lawful in it self, and GOD at the first did ordain it for use. If it be taken as it was at first provided, it will be taken without a Sting, but when we exceed either in the Measure, or the Manner, we pollute the purer Stream, and drink our own destruction. That either Men or Women should let loose the Reins to all the corrupt and mistaken pleasures of this Life, was never licensed by any of the wiser sort

sort of the Heathen. Young Ladys and others may rejoyce, and delight themselves in all that GOD gives them for pleasure, but yet they must use this delight with such a moderation, with such a prudence, and so much warrantableness, that they may be able to give an account thereof to GOD, who in his bounty hath given such pleasures to them. And above all, those pleasures are most to be commended, which on all sides are so Legitimated, that they leave in the conscience no private check behind them, to upbraid the Sense for the unlawful using of them. He that plungeth himself in a Puddle, doth but engage himself to an after-washing to get his filth away; and who is so mad to feast on that, which he knows would make him sick if he eats it. Almighty GOD would never have allowed to Man or Woman the desire of pleasure, and the facultys to enjoy it, if he had not meant that in decency they should make use of them. Actions that are so naturally in themselves, are not unlawful, but as they are found to run into Excess, and to be attended with unlawful Circumstances. St. Paul saith in one of his Epistles, that *All things are lawful to him, but all things were not expedient*: All things in themselves, as they were pure natural Acts,

and

and indifferent, neither good nor bad in the commitment, were lawful, but being chased about, and pounced with the settings off, and the poudering of Excess, they were not expedient for him. There is so much corruption adhering to their use, by exceeding the measure, mistaking the manner, misplacing the time, that although they be lawful in themselves, yet if they be circumstanced amiss, they are not expedient. It is not a sin to be honestly Rich, nor a vice chastly to enjoy the Rites of Marriage, the unlicensed pleasures are those that leave a smart behind them.

We may prove also from the sundry variety of Delights which GOD hath created in the World, that the use of them is lawful, for GOD would never have made them so distinct in their kinds, nor so many in their numbers, if it had been wholly unlawful for Man, or Woman to use them. All the several tastes of Food were intended to please the Pallate, as well as meerly to content our hunger. Of all the beautiful fruit in Paradise, there was but one Tree only that was exempted. I conclude therefore that Men or Women, Pleasur: as well Young as Old, may enjoy themselves in those Felicitys and Delights, which they have a well grounded inclination un-

to, provided they ought so to use them, as not to be enthralled in the guilt of them, but they may be well able to acquit themselves upon the account for using them. Whatsoever they do, they ought before the Act to examine the sequel, if that be clear, the present enjoyment will be Ease, and Content; but to rush inconsiderately upon pleasures that must end in Repentance, doth not suit with that Wisdom which all ought to be endued withal.

CHAP. XXII.

Of Silence requisite to young Ladys and Gentlemen.

I Have oftentimes observed in some Gentlemen, such an unlucky kind of disposition, and such an envious pride that they cannot endure that any but themselves should be set forth, as excellent, insomuch that when they hear one justly praised, they will either seek to extenuate her Vertues, or if like a clear Light they be truly eminent, they will wound them, by detracting from them; or if their Tongue cannot condemn them, they will be sure to leave them in a suspected ill by Silence. They

They should think that the applauding of Vertue would win them far more Honour, than the seeking slyly to disparage it. If we knew Vices in men or Women, we cannot show our selves in a nobler Vertue, than in our Charity to conceal them. When Friends part, they should lock up one anothers secrets, and interchange the Keys. She that pretending to Vertue, is busie in the stains and blemishes of others, is like to him that seeks lost Gold in ashes, in unsetling, and blowing them about, he hides that more, which he better might have found with stilness.

The true Vertue of Silence cannot be too much commended. It is such a quality that I want words to express its worth: I cannot well tell which I should most commend to Gentlewomen, either Speech or Silence, since the one of them doth too much, and the other too little; Speech enricheth, and corrupteth, but Silence is poor, but honest. I am not so much against Discourse, as vain Prating, which consumes time, and profiteth no Body. Speech indeed is one of the blessings of Nature, but to Ride still on the top of it is too vehement. They that use it are at great pains in feeding hungry ears, and to speak properly are the very Bellows to kindle Laughture; and they

The true
vertue of
Silence.

are not only guilty of this fault, but they are unsafe and dangerous, their words discovering their mind, and negligently betraying to every Eye the sight of their Heart. When I hear one of these common speakers, I let his words pass without any more attention, than I bestow upon a Clock when I care not for the Hour of the Day; but he that solicits my Ears but seldom, I receive his pleasure with pleasure, and willingly grant him a Room in my Memory.

The first word in the School of *Cleanthes*, that great Philosopher, was *Silence*; and the first word of Command amongst Souldiers in the Field now adays, is *Silence*. A talkative Man or Woman is like an unbraced Drum, which beats a wise Man out of his wits. Some are Blabs of secrets, and these are Traitors to Society, they are Vessels unfit for use, for they be bored in their bottoms. Others there are who will boast of their favours they have received, and by this means they often bring goodness into suspicion; they both lose Love, and injure Fame. Some have variety of Storys, even to the tiring of their heares, and these for the most part are the grave sort of the follies of our Age; their ungoverned Tongues do stray into a waste of words, and so give us cause to

con-

condemn their memorys, which do retain so much of their youth.

A Gentlewoman that is silent, besides the advantage she hath of the Talker, in receiving all she hath without paying back any thing for the receiving of it, doth by eschewing and loathing the profuse vanity of the others words, become not only more silent her self, but if she be virtuous, more secret also. Secrecy is of two kinds, of our Friends, and of our own; that of our Friends, Religion commandeth us to keep; that of our own, Discretion. For the secrecy belonging to our selves, there have been some Men and Women who have not been so secret, but foolishly have divulged, that if the Lin-
Secrecy of two kinds.
A just check to some pretending to Silence.

This Silence is a mere Babbling, and argues no Discretion but Extravagance. Many States have used to punish the laying open of Secrets, with the loss of their Tongues, which was a very just Law, and a sure one, for no example prevails with a born Tatler, but the forfeit of his Tatling Organ. I wonder that the *Turks* do not generally deprive their Slaves of their Tongues, as of their Stones; methinks they should be as jealous of their Secrets, as they are of their Lusts. Cer-

tainly all people that are subject to this flux of words, are very dangerous. I never knew Tatling a safeguard, but only by the Geese that preserved the Capitol; they are all to be shunned, their Conversation being more unsafe, than the fellowship of the most malicious, for words are more pernicious than blows; there is no Fencer that can find a Ward for them. I shall conclude this Chapter with that of a famous Writer, *There is a Time when nothing, there is a Time when something, but there is no Time when all things are to be revealed.*

CHAP. XXIII.

Of the Advantages which Ladys and Gentlemen have by their honourable Descent, over others that are of a Plebeian Race.

Most certain it is that by our own Virtues or Vices, we often differ from our Progenitors, howsoever through successive Generations, the Blood most commonly doth hold its Tincture. In a Noble Family for the most part the Stream doth still hold Noble; and we observe that Offices of Trust, and Places of Command, are

are settled on the Heirs of some deserving Families, as presuming they will merit to preserve, what their Ancesters at first by their merits did acquire. A noble young Lady having some Temptations presented to her, which are unworthy of her, will consider with her self before she gives assent, Is this according to the Laws and Rules of Honour? According to the Example of so many excellent Ladys, from whom I am descended, and to whom by the Interests of Duty, or Consanguinity, I do owe the greatest Obligations? Is it according to the Rules of Piety? Is it attended with such Regularity and Order, that I find nothing unseemly, nothing inordinate in it? And this weighing the lawfulness of the Act, before she gives way unto it, she preserves her self in the honour of her primitive Integrity, and prevents all dangers that threaten to undermine it. She that discharges her duty to GOD, and her Parents, cannot but be eminent in all the rest of her Conversation; the foundation of Honour and Greatness, is laid in obedience, and respect to them; and thus being seasoned with the principles of Honour, she is beyond the standard of ordinary Women, and liveth in a higher, and a more noble Region. And not to speak of the Helps of Fortune,

In what the true foundation of Honour is laid.

which give a great advantage, it is most certain, that Earth cannot present us with any thing more glorious, than such noble young Gentlewomen, when they are illustrated with the Rays of Vertue. In a beautiful Body the Temper and the Delicacy of the Spirit doth conclude it admirable; if there were not something more than ordinary that lies couched in the practice of Honour, Nature would never have planted such a transcendent desire of it in generous, and eniarged Souls.

The Ladys that are of the highest merit in themselves, do insist least upon their Ancestry, for they very well know who vaunteth vainly of his Pedegree, commendeth not what is his own, but what is anothers, and that the best way to keep their Ancestors Vertues in Memory, is to add unto them, and to illustrate them by some Actions of their own. When Posterity can boast of nothing but their Forefathers merits, they sublist just like Felons, by the protection of that Altar, from whence they are no sooner pulled, but they fall to death, and shame.

CHAP. XXIV.

Of Women in general, amongst whom young Ladys and Gentlewomen may find many excellent Examples to direct them.

EVery man is so much the better by how much he comes nearer unto GOD. Man is nothing more like him than in being merciful, yet Women in general are far more merciful than Men, it being a Sex where Pity and Compassion are eminently remarkable: And as they are the more compassionate, so they are the more temperate. It is heat that transports Men to immoderation and fury; 'tis that which forceth him to such a savage and libidinous violence. Women are naturally the more modest, and Modesty is the seat and dwelling place of Vertue. Whence proceed all bloody Villanys, but from an unblushing Impudence? It may be thought that if *Adam* and *Eve* had both continued in their estate of Innocence, that *Eve* had never been in that subjection, but had enjoyed a continuance of her former estate, which had nothing but blessedness in it. If it be argued from the Words of the Text, that the Male is there placed

placed before the Female, and therefore the more worthy; it may be answered, we find there that the Evening and the Morning made the Day, yet from thence we do not conclude, that the Evening is better, or more worthy than the Morning. That *Adam* was made the Governour of *Eve*, may rather be thought to be the punishment of her sin, than the prerogative of his own worth. All do acknowledge that her Body was more admirable, and more beautiful than *Adams*; more full of Curiosity and Wonder, and shall we be so prophane to think, that GOD would put a worse Soul into a better Body? It is a principle in Philosophy, that *the Manners of the Mind, do follow the Temper of the Body*, by which (without being much beholding to any Logick) we may easily conclude, that the comeliest outsidés are for the most part the most vertuous within. The Dispositions of Women in general, are of a more tractable Temper, than the harder Mettál of Men; it is their easie Natures that hath caused Men to accuse them of Fear, and Inconstancy, and to be sometimes extreme in their Passions; when if we should but take the pains to examine their Inclinations, we may peradventure find it to be as innocent, as their Accusers do render

der it Faulty, and to be worthy of Excuse, if not of Commendation. They are not commonly of so light a Temper, as to suffer themselves to be carried beyond the bounds of Reason.

But I must submit my self to some Qualifications, for I should not set up a School of Vertue, but of Vice, if I should seek to justify Women in all things. The Garlands of true praise are only due unto the Pious, and those of a generous descent, and those who are the most generous, are the most pittiful. They know it is more glorious to vanquish their own Passions, than their Detractors, and that to give life when they may take it away, is as it were to raise the Dead without the working of a Miracle.

Nothing doth more misbecome that Sex, than Chöler. I have often seen a fair Woman melancholy, yet I never heard that any hath seen a fair furious one. They had need indeed of some Philosophy, to assist them in the conquest of their other Passions, but to defend themselves from this, it is enough for them to make use of their Glass only, for in the height of their Passion let them but look therein, and it may be a good means for them to Correct themselves, as to that Passion, for the time to come. Women in general are
like

like unto that Herb of which *Plutarch* maketh mention, they being well prepared become a sovereign Antidote, but growing too Luxuriant, and running into seed, they degenerate into the rankest Poyson.

I might here propound unto them many remarkable Examples, which may serve to enflame them to the love of Vertue, and of their own Honour, as of *Penelope*, *Portia*, *Paulina*, and others, who being *Heathens*, their Examples should be of a greater force; for if persons living without the knowledg of the true GGD, and assisted with no other Helps but those of Nature only, and of Reason, have made no delays to walk in the rough and narrow paths of Vertue, and without any fear of the Thorns, have with their own hands put away whatsoever might make their passage difficult, what should not the Ladys do of our Time, to whom GOD himself hath given Directions to guide them in their way; whom he hath assisted with his Graces, for the exercise and performance of all Dutys, and whose performances he hath promised to reward with Joys upon Joys, and every Joy environed with Eternity.

CHAP. XXV.

Of Modesty.

Occasion and our Nature are like two inordinate Lovers, they seldom meet but they do sin together ; nevertheless if they do meet, and the Heart consenteth not, some great Scholars are in doubt, whether the offence be punishable, though the act be committed : *Who wilfully doth anything evil is a wicked Man, but he that doth it out of necessity is not altogether evil.* They do add, that even Actual sins have so far their dependency on the Hearts approbation, as that alone can vitiate or excuse the Act. But I am of opinion, that there is no man but is faulty in all his Actions be they what they will, at least by some Circumstances, though peradventure sometimes excusable in others that seem to be of more importance : for if we shall calculate aright, Man is his own Devil, and oftentimes doth tempt himself : So prone are we to evil, that it is not one of the least Instructions that doth advise us to beware of our selves.

Now an excellent Virtue to restrain or check a Man or Woman from running in-

into Vice, is Modesty. I am persuaded many Women had been bad, that are not so, if they had not been bridled by a bashful Nature. There are divers that have a Heart for Vice, that have not a Face accordingly. Modesty chides young Maids from bold Company; it restrains them from sordid Enterprizes; it teacheth them to love Virtue only; it aweth the uncivil Tongue, and chains up the licentious Hand. Surely the Graces sojourn with a blushing Virgin. It is recorded that the Daughter of *Aristotle* being asked which was the best Colour, made answer, *That which Modesty produced in ingenious Spirits.* Certainly the Heart of the blushing Lady is nearer Heaven, than the Forehead of the brazen Rauntress; for it is the Off-spring of Humility, and when that leaves a scarlet Tincture behind it, Virtue is always upon that Varnish. It was *Liviae* Modesty with which *Augustus* was affected. A Spirit modestly bold is like the Wind, to purge the Worlds bad Air. To blush at Vice is to let the World know, that the Heart within hath an inclination to Virtue. But when Spirits do begin to degenerate into Sloth and Wantonness, they are apt to fall from one Infirmary unto another, and at the last (transported, I know not with what bold-

boldness) they do leap into the highest Impudence.

To give a check unto such young Bloods, who weigh not the danger until they are fallen into the snare, and who then to expediate themselves from the suspicion, and the guilt of one sin, do commonly commit a greater, and do proceed from the Acts of Lust, to the Acts of Murther; I am enjoyned in this place, for the Information of all young Maids that are ignorant of it, and for a terrour to all those who to excuse their Honour, are obstinately resolved to commit a Murther, to give them a sight of this ensuing Act of Parliament.

*An Act to prevent the Destroying and Mur-
thering of Bastard Children.*

Whereas many leud Women that have been delibered of Bastard Children, to avoid their shame, and to escape punishment, do secretly Bury or Conceal the Death of their Children, and after, if their Child be found dead, the said Women do alleadge, that the said Child was born dead. whereas it falleth out sometimes (although hardly it is to be proved) that the said Child or Children were murdered by said Women their leud Mothers, or by the their assent, or procurement.

For the preventing therefore of this great mischief, be it enacted by the Authority of this present Parliament, That if any Woman (after one month next ensuing the end of this Session of Parliament) be delivered of any Issue of her Body, Male or Female, which being born alive should by the Laws of this Realm be a Bastard, and that she endeavour privately, either by drowning or secret Burying thereof, or any other way, either by her self, or the procuring of others, so to conceal the Death thereof, as that it may not come to light whether it were born alive or not, but be concealed; in every such Case the said Mother so offending shall suffer Death, as in cases aforesaid. Further, except such Mother can make proof by one Witness at the least, that the Child (whose Death was by her so intended to be concealed) was Born dead.

And to make the Sentence of this Act yet more severe; It is most certain that a Woman in the City of *Chester* was delivered of a Child, which she laid in an Orchard, and covered it with Leaves; it so fell out that a Kite seeking for her Prey, discovered it, and struck so violently at it, that the Child died thereof: We do find here that the Mother was not the immediate cause of the Death of her Child, but the Kite; nevertheless when she was Arraigned at the Assizes following,

ing, she was Condemned, and Executed. In this Case (so strict was the Jury) that the will was taken for the deed: And I do find the Case in Print to be thus Reported and Printed, *Car elle avoit un intent par ces voyes pour le tuer*, for by this way she had an intent to have destroyed it.

Not out of any Design of my own, have I inserted this Act of Parliament, for it is not agreable to the Candour and Simplicity of this Pen, nor to the Tempers of young Ladys, whose innocence needs not any such terrour of Examples to preserve their Chastitys.

CHAP. XXVI.

Of immodest Songs, and vain Ballads, and other idle Pamphlets, which make young People immodest, and with which they are oftentimes too inordinately affected.

I Have already made mention of the nobler sort of Pamphlets, and how far they are to be admitted. Young Gentlemen must not make Pastimes to become their Exercises, nor turn their most serious times into hours of Recreation, and vain delight: There is nothing that

Of Songs
and Bal-
lads.

is made only for pleasure. Creatures that are the most glorious, are the most active : The Sun, the glory of the Universe, by whose light Beauty is known to be Beautiful, doth never stand still, nor hath ever made a halt, but once by a great Wonder, in the days of *Joshua*. His setting in one Hemisphere is his rising in another. Business is as well the content and comfort, as the enriching of Mankind. Undoubtedly the Gentlewoman that finds a way to preserve her self from Idleness, doth go to bed with a far more satisfied conscience, than she who spends all her time in Sloth, and Vanity.

Books of Recreation should be only used in the hours of Recreation, and so should Stage-plays, and all other Subjects of harmless Wit.

Reading
requisite
for young
Gentle-
women,

For whilst Books containing honourable and noble Subjects, may be permitted to young Gentlewomen, to entertain the hours of their greatest Leasures, there is no Toleration given for the reading of wanton and licentious Pamphlets. Some Stoicks indeed there are, who will not allow any Books to Woman-kind : They will be content that young Gentlewomen communicate with Learned persons, but yet I know not by what severe nicety, they would keep them from reading their Works,

Works, like to the professors of Religion beyond the Seas, they are well pleased the people should know that there is a Bible, but they must have a great care not to look into it. But to speak the truth, what can be desired for the ornament of the Mind, which is not contained in Books, where Virtue is to be seen under all kind of Visages, and Truth discovered in what manner soever they desire it: They may behold it with all its force in the Philosophers, with all its purity in the Historians, with all its beauty and its dresses in Oratours, and Poets. In this pleasing variety, all humours and conditions may find wherewith to content themselves, and wherewithal to be instructed. Here it is that Truth is not altered through Passions; here it is that she speaks as much without fear, as without interest, and trembles not at her entry into Palaces, nor in the presence of Monarchs.

And for this cause it is that Reading is very requisite for Women, whether young And for what cause. or old. They have no less need of dumb Teachers than Princes; for Beauty as well as Royalty, are constantly attended with more Flatterers, than Instructors. To discover, and acknowledg their faults, it is necessary that sometimes they learn of

the dead, what the living dare not tell them. It is in Books only where they may discover the imperfections of their Minds, as they find the imperfections of their Faces in their Glasses. Here they find Judges that cannot be corrupted, either with Love or Hate; the fair and the foul are both treated alike, having to do with Arbitrators, who have no other eyes, but only to put a difference betwixt Vertue, and Vice.

But as I have already admonished; since all Books are not Excellent, and there are some which justly do deserve not to see the light, unless it be the light of the Fire; there is I must confess, no less difficulty for Gentlewomen to choose good Books, in which they may employ themselves alone, than to choose good Spirits, to entertain themselves in Company.

The Tyranny in some School-Mistresses justly reprehended

And here I cannot chuse but blame the Tyranny of some Governesses, and Mistresses of Schools, who think no Books to be approved, but those only which please their own fancy. As the value of Coins depends on the Ordinances of Princes, so the worth of Books, and purity of Language, depend only upon the price of their imagination. The best Scholars cannot avoid their censure, if they submit not to their Judgment. All the practice,

Etice, and all the approbation, are in their hands. Their allowance must be sought for to have it take, and there is no other glory, but what they distribute. Although Men of the best rank do differ in their Judgment from them, yet they are but shallow fellows, for all the Reasons they can alleadg to maintain the contrary, and must be so reputed in the opinion of their Schools. By this Errour it often comes to pass, that why good good Books (in their Schools especially) Books are do taste no better at the first, because these oftentimes petty if not pretty Impostours do cry condemn- ed by them down, and do labour to obscure some, Wo- men. their worth. They conceit, that having blamed the Works of others, it will add unto their Glory, and that all other Women for the time to come will altogether rely on their Judgment, as a Rule infallible. But as Vertue at the last in the des- pight of all her Accusers, so these Books will shine in their full Merit, in des- pight of the Ignorant, and the Envious; and Reputation which for a time is hindred by their Malice, will dilate it self with a greater Glory. Experience doth let us see, we are not to follow their Advice, because they speak not of Books according to Truth, nor sometimes according to their own Opinion, but according to the Interest they propose unto themselves: By which young Gentlewomen may see,

that they are not so far to ascribe to the Judgment of others, as quite to renounce their own, and that they have no Reason to trust altogether to such ill Guides.

More Cautions for young Gentlewomen in reading of Books.

Howsoever I would not have young Gentlewomen to take the pains to read all Books, or to affect the multitude of them; I am altogether of the contrary opinion, and do believe that it is no less unprofitable than fastidious, to read all sort of Books that shall present themselves unto their hands, unless they shall Peradventure do as the Travailer, who having passed through divers Countrys where he made no stay, but only taken a survey of them, did at the last make choice of some one of the richest of them to inhabit in: For why should young Gentlewomen take the pains to seek that in many which they may find in one: As if the Sun had need of the Stars to give Light, or as if it had not Light enough of its own to illuminate the World.

Quantity is not the measure, one sole Book when it is good, may serve for a great Library: To which purpose St. Jerom writing to *Fulvia* hath a singular Expression: *As you would sell* (saith he) *many Pearls to purchase One which had the Beauty and the Price of all others, so you should renounce all sorts of Books, to devote*
your

your self wholly to One, where you may find whatsoever is needful to instruct you, and to give you contentment.

And indeed to read few, so they be pleasing and profitable, is not to diminish the fruit, but rather to augment it: It is not to be less knowing, but to be the less troubled; for as they who do eat continually, do gather together a mass of Crudities, so such who will be reading in every Book that possibly they can get, must needs be clogged with a great confusion. And as excess of Meats do weaken the Natural heat, so the excess of Reading doth diminish the Light and the Vigour of the Mind.

It is not necessary then to Read many Books, but to Read the best, and especially never to be curious of such, whereby we cannot Learn any thing, without the danger of becoming Vitious. And here I needs must encounter with two great Errors, the one proceeding from Fear, and the other from Boldness. Some Mothers of Children, and others there are who make a great scruple, that their Children should read the Books of the Heathen, such as *Seneca*, *Plutarch*, and others, in English, and yet they will give them full leave to read any lying Pamphlet. There are some again, who make

The danger of reading many Books,

a conscience to read the Books of the *Apocrapha*, though full of good Precepts, yet the History of *Parisimus*, or *Ornatus*, and *Artesia*, must be commended and read by them.

Ignorance
proceed-
ing from
Fear and
Boldness.

But not to dissemble: This scruple of theirs proceedeth from their Ignorance, and they tremble (as the Scripture hath it) where there is no cause of fear: For since GOD commanded the *Hebrews* to take away the Vessels of *Ægypt*, and to consecrate them to the service of the Tabernacle; why should we not take good Precepts from any Pagan Author, so we do it on purpose to imploy them to the Glory of GOD, and to the Instructions of our own Consciences. The *Israelites* took only away the Treasure of the *Ægyptians*, but left them their Idols; so we taking the Science of Pagans, do not take with them their Errour, and Idolatry. What hurt is it to steal divine Riches from a Heathen Author, to put them to a better use?

And if peradventure they do meet with any evil things in them, they must behave themselves in reading of them, as the *Jews* in Marrying with Strangers, whose Nails they paired, and whose Hair they cut: That is, they are to prune whatsoever is superfluous, or may offend their belief.

But

But of the looser Pamphlets we must speak in another manner, since there is nothing in them but what is evil and dangerous. There is only a shew of evil in the Books of many of the ancient Philosophers, and but a shew only of good in the licentious Pamphlets; so as taking away the Mask, and searching deeper into it, we find nothing but Vice in the one, and Virtue in the other.

Perhaps my Judgment herein will offend many, to whom Falshood seems more specious than Truth, who can take no pleasure but in that which is unprofitable, and who believe they cannot pass the time but in losing it. Prudence doth teach us to separate Virtue from Vice, and not to fly them both at once: And when the corruption which many Pamphlets, and idle Songs and Ballads bring with them, is truly laid to heart, there is no sober Spirit but will hold himself guilty, if he should forbear to shew those snares to those young Spirits, who do not dread the danger.

And to speak first of Pamphlets; what contentment can there be in a counterfeit Pamphlet, which is not found in History? Are there not successes, and events faire enough? Can there be a greater pleasure, than to be present at the Birth, and Ruine

The praise
of Histo-
ries.

Ruine of Monarchies, and Empires, and in the compass of an hour, to see what hath passed many Ages? Is it not an honest and a witty way, to shorten time when it seemeth long, by fetching it again when it is slipt away, and to find recreation against cares, and memory against oblivion? What cause that young Gentlewomen may not refresh themselves, without danger of debauchment?

And suppose we sometimes find some good Instructions in Pamphlets, what need is there we follow the Example of that, which we know to be Imaginary, and how shall we imitate Examples that we know to be false; as if we would take Lights from Stars in a Picture, instead of using of those which the Heavens do discover to our view.

Wisdom
will re-
nounce a
little plea-
sure for a
great deal
of danger.

The like may be said of Ballads, and wanton Songs: For grant that there may be some pleasure in them; is there not also a great deal of idle and licentious Fancy? Wisdom will always abandon that which delights, for that which hurts; it will renounce a little pleasure, for a great deal of danger. To take pleasure in an idle Song, without staining ones self with the obscenity of it, is a thing almost impossible; for wickedness enters insensibly into the Soul, and what care soever

we

we take to guard our selves, it is almost impossible but to be tainted with this alluring Poyson. It is remarkable, that what Spirit, or what Innocence soever we have, our Bodys even without our assent, will take and taste of the qualities which we feed upon: So our Spirits, whether we will or not, will put upon them, I know not what of the Books we read. Our Humour will be altered ere we be aware; we shall Laugh with those that Laugh, we shall entertain wanton Suggestions at every passage we read of the *Libertines*, and we shall be Sad with the Melancholy; insomuch that we have seen persons wholly changed, after the reading of certain Books.

And the Reason is not hard to find: For since some Mothers cannot fix their eyes on certain Pictures, without leaving the complexion or some marks in their Infants; why should not we believe, but that the Lasciviousness contained in these Ballads, may have the same effect in our Imagination, and do always leave behind them some impressions in our Spirits.

And although we know they are but Fictions, yet nevertheless they truly move, being read. The inclination we have to Evil is so powerful, that it takes strength through
Our inclination to Evil is very powerful.

strength through Examples, and will be contented with false ones, when it cannot meet with true; so the Ivy doth mount up on a Tree which is hollow, as on that which is perfect; and doth lean no less on a withered Tree, than on a green one. Our corrupt Natures, and our unruly Appetites, do strongly sway us to that which is forbidden, and a false History is enough to carry us more boldly to any wicked Enterprize. And as the Birds pecked the Grapes which *Zenxis* Painted; so Passion doth take Fire with the Loves, which these Ballads do decipher.

The reading of many wanton things do heat by little, and little; it insensibly takes away the Repugnancy and the Horrour we have to Evil, and we acquaint our selves so thorowly with the Image of Vice, as we afterwards fear it not when we do meet with Vice it self. When once Shame is lost, we are in great danger to lose that which is no preserved but by it. If Waters violently break forth, when the Dam is broken up, and the Trenches which kept them in, are cut, Affections in the same manner will break out vvith all manner of Liberty, vvhen this honest Fear is lost, vvich doth suppress them.

This

This Licentiousness is not bred in a moment; and it is true, that even by reading of wanton Songs and Ballads, we do not arrive to the height of Vice, at one, and the same instant. The contagion in Songs and loose Pamphlets, do seize on the Heart by degrees, it worketh on the minds of young persons, as Seed in the Earth; it at the first doth begin but to shew the head, but afterwards it grows up every day more powerfully than another.

But this is not all; for after that these Pamphlets, and Songs of wantonness, have made young Maidens bold, it afterwards doth make them to practise what they read, or sing; then they labour to find out subtletys, to carry them on to what so much they do desire, and do learn not only the Evil which they should not know, but even the fairest way to commit the same. And to speak the truth, what likelihood is there for them to be familiar with such alluring Books, and Songs, and not put their Innocency it self in danger. In those vain Pamphlets, they do read how this Virgin leaves her Country, and her Parents, to run after that Stranger; another is in love in a moment, when she reads that she hath received Letters from such and such a Gallant, and
how

how they have appointed private places where to meet together. These are but cunning Lessons, to learn young Maids to sin more wittily; and there is no Man can comprehend with what reason, nay with what probability, such perillous Books, and Sonnets, may be justified.

On the contrary, if the *Lacedæmonians* did forbid Plays, because Adulteries were exhibited, why should such Pamphlets amongst us be permitted, where such dishonest Actions, lascivious Examples, and extravagant Passions, are maintained? Shall we dare to read in Books, what the Pagans prohibited to be acted on their Theaters? Shall it be said that Christians have less love for Virtue, than the Infidels.

And yet some there are, who will accuse me of too much severity, in taking away this too much accustomed delight, which many young Women have in reading vain Pamphlets, and singing vainer Ballads; they will lament no less for depriving them of these vicious Books, than did those Women who sate weeping for *Thamuz*. Falshood hath a great deal more power than Truth. Young Maids more willingly do read those Books, which do corrupt good Manners, than those Books which do teach them; and there
are

are more Ladys who learn by the
Tales of *Parismus*, or *Amadis de Gaulle*,
than the Histories of saving Truth. They
take less pleasure at a Sermon, than a Co-
medy, and had rather hear *Jack Pudding*,
than a Preacher. And this made *Strato*
to complain, that he had fewer Scholars
than *Menedemus*, because there are more
who haunt the School of Voluptuousness,
than that of Virtue, and we love them
better who flatter us, and make us
laugh, than those who make us sad, and
humble.

And not to dissemble, it is a great cala-
mity to see now adays, that it is even to
make us more eager, and it doth put an
edge upon our Curiosity, to read a Book
that is forbidden. It seems the same Spi-
rit who deceived our great Grand Mother
Eve, by seducing her to lose the sweetness
of the Fruit of Knowledge, inspires no
less too many with the same Liberty, pro-
mising that their Eyes shall be opened to
see admirable things, and that they
are denied the reading of such wanton
Books, only out of pure envy. This Er-
ror corrupteth a great number, whom
flatterers do perswade, that as feeble Spi-
rits are every where in danger, even a-
midst good things, so pure and virtuous
Spirits are in no danger at all, even in the
midst

The for-
bidding of
idle Books
makes
young
people
more curi-
ous to read
them,

of bad things. I am of another opinion, and must represent to young Gentlewomen, that be they of what Spirit soever, they are always obliged to flie danger; and I believe there are very few who have so much heat or force, as to feed on Poyson; and to live on that which is the destruction of others. I allow no more of Poets than of Pamphlets, when there is hurt in them. Wheresoever I find Vice, my intention is to fight against it, and I shall always blame those idle Books, which serve but as a School to learn sin with more dexterity.

CHAP. XXVI.

*Of Memory, and how much conducive
it is.*

Memory is as well the Ornament, as the benefit of all Persons, both Young and Old.

Experience is the Mother of the Arts; Memory is the Parent of Experience. Memory by Philosophers is placed in the hinder part of the Head, as Fancy is in the former part thereof.

The Art of Memory (though held forth by many as an excellent help) is rather

ther an Advantage to the Professour of it, for his private profit, than to bring any benefit to those who are to learn it. And to speak the truth, there is so great a difficulty to place such, and so many words into such, and such Cells of the Brain, that it appears rather to vex, than any ways to benefit the Memory: and some letter'd men, who have attempted this way to improve their Memørys, have confessed as much. The best Rules therefore to preserve that in our Memory, which we desire to be remembred, are briefly these:

The first is not to overburthen the Memory, for I have read that Memory is like a Purse, which if it be so full that the strings cannot be drawn together, all will drop out of it. Rules for memory.

The next is to fasten that with often Repetition, which we desire to remember. Several discourses on other Subjects will cause that to be lost, which we desire most to remember: Therefore in relation to it, it was well said, *That it is best over night to knock the Nail in, and to clintch it on the morning following.*

The third is to put that which we would remember, into a handsome Method, and so to place it, that according to some Alphabetical order, on the name of that thing to be remembred, after a

M

little

little ponderation, it may promptly come again unto our Memory.

The last and the best is not too much to trust the Memory, but to have some Book to put us in remembrance of what is already done, or what according to promise, or design, is of any importance to be done. Good things, as the Memory of good Men, ought to be had in perpetual remembrance: As for bad, we may say as *Themistocles*, to one who would have taught him the Art of Memory, *That he had rather he should teach him the Art of Forgetfulness.*

Moderate Diet and good Air preserve the Memory. There are excellent good Remedies for the preserving of the Memory, whether in dry or moist Constitutions, for which I shall refer you to *Dr. Jacob Mosan*, his *General Practice of Physick*, who hath written at large on this Subject.

CHAP. XXVII.

Of Disobedience to Parents.

THe Laws Divine, Natural, and Civil, do straightly oblige Children to the Honour, and the Duty which they are to give unto their Parents; It by the Instinct of Nature doth belong unto them, as the Beam belongeth to the Sun, or the River to its Fountain, or the Branch unto the Tree.

Nor from the Stork alone are Creatures, not indued with Reason, taught this Principle of Love and Duty. The Lions Whelps who are untractable in their Rage and Ravening, do chearfully go a Hunting to provide Prey for their Sires worn out with Age; and these Inclinations are found in Birds of Rapine, who pull the Prey one from another to feed those who did beget them.

And Humane Laws give many excellent Precepts of the Piety of the Children to their Parents. If we may believe the History of the *Persians*, recorded by *Ælian*, we shall observe, that there have been some found amongst them, who

have made voluntary Wounds, and cut deep Gashes in their own Bodys, wherein to bury some part of the Bodys of their Parents reduced to Ashes. A thing truly wonderful, and which condemneth the Ingratitude of those Children, who will not vouchsafe to preserve the Memory of their Fathers in their Hearts, much less their Ashes in their Bodys.

By the Laws of GOD, Children are taught to prosecute their Parents with Love, Reverence, Obedience, and Succour. The Name of a Father is as a Rock, whercon all the Waves of Passion should split asunder.

A barbarous thing it is to see Children despise their Parents because fallen into Poverty. For such a wicked contempt, some Parents transported with Fury, have inflicted severitys on their Children, even dreadful to those that read them; and others unpunished for their Contempt, have thrust those alive into their Graves who did give them life.

Children ought to succour their Parents in their necessitys, according to their abilities, which if they have not, they are to support and assist them with prayers: And on the other side, Fathers and Mothers are taught to give due Respects unto their Children with all Affection.

CHAP. XXIX.

Of Sleep, or Rest.

Our Task being now almost brought to an end, and our Pen beginning to rest, we will in this place speak something of Rest, and what Rest is to be given to young Gentlewomen, for the better preserving of their Health.

What
hours of
Sleep to be
given to
young
Gentle-
women.

The moderation of Sleeping and Walking is very necessary, and when either exceedeth, the Body is much endamaged, and Health much hindered.

Immoderate Watching dieth up, and doth exhaust, and weaken the Body, and the Spirits, and therefore it doth not only procure Diseases, but in many Diseases it is very dangerous.

But Rest or Sleep produceth contrary effects: For although the excess thereof doth make the Body heavy, and by moistening of it too much, doth oppress and suffocate the natural heat, and engender abundance of Excrements, yet moderately used, benefiteth both the Body and the Spirits; for by this means all Concoction of Food received in the Stomack, and all fit of the parts of the Body, is best performed.

The bene-
fit of
Sleep.

Sleep moisteneth and nourisheth the Body; it maketh it fat, and expelleth all corrupt Humours either by Sweat or Urine; it perfecteth what is not fully concocted, and maketh it profitable for the nourishment of the Body; it mitigateth and qualifyeth Choler; it cooleth the Body; it is the quickening of the weak and weary Members; it is finally so needful to Nature, that without Sleep it cannot be upheld.

To rise betimes in the Morning is for a good End; for it tendeth to the Health of the Body; but to rise betimes in the Morning to address themselves to the Temple of God, as many young Gentlewomen do in *London*, is of remarkable advantage to the Health both of Soul, and Body, and effectually conduceth to the best End of all.

FINIS.

Having Treated of the Education, and Behaviour of young Gentlemen, it will not be unnecessary to shew here the several Seasons of the Year, as to all manner of Flesh, Fish, and other Things, to be provided in good Families, in the best manner, both for Use and Ornament, as also for the orderly placing of every Dish of Meat; and finding some difficulty in it, I have taken the Advice of many experienced Persons, that are well Acquainted with the several Seasons, and the ordering of all abovesaid, in the best manner: Whereupon I have been desired to draw a Bill of Fare, for every Month in the Year, wherein all former Books of Cookery have been much Defective, which accordingly I have done, it being of great Use in Families, especially for the younger sort.

A Bill of Fare for every Month in the Year,

January

- | | |
|---|--|
| <p>1. Brawn. 1</p> <p>2. A boyl'd Capon, with Oysters and Sawfages.</p> <p>3. A Surline or Ribs of roasted Beef.</p> <p>4. A roasted Goose.</p> <p>5. Minc'd Pies.</p> <p>6. A roasted Turkey.</p> | <p>7. A marrow Pic.</p> <p>8. A made Dish, or a bread Pudding</p> <p>9. A roasted Capon.</p> <p>10. Larks, Partridges, or Woodcocks, which may best be provided.</p> <p>11. Lamb.</p> <p>12. A Tart of Wardens or Quinces.</p> |
|---|--|

- 13 Tame Pigeons.
14 A dried Neats Tongue.
15 Anchovies.

February.

- 1 A Hen and Bacon, or a Calves Head hashed.
2 Roasted Beef, or Veal.
3 A minc'd Pie, or a Lamb Pie.
4 A roasted Goose, or wild Ducks.
5 A made Dish.
6 A Turkey.
7 Collops and Eggs.
8 Capon and Tarts.
9 A Skirrot Pie.
10 Fri'd Oysters
11 Rabbit, Chickens, or tame Pigeons.

March.

- 1 Boyl'd Chickens.
2 A dish of stu'd Oysters.
3 A Grand Sallet.
4 A roasted Breast or Line of Veal.
5 A Pigeon, or Chicken Pie.
6 A dish of Soles or Smelts.
7 A dish of young Rabbits.
8 Custurd, Capon, and Tart.

April.

- 1 Veal and Bacon, or Pullet and Bacon
2 Green Geese.
3 Roasted Veal, roasted with a Pudding in it.
4 Spring or Lumber Pie.
5 A Tansie.
6 Rabbits and Tarts.
7 You may add Salmon

and Lobsters.

- 8 Prauns, or Sparagras.

May.

- 1 Boyl'd Chickens.
2 Roasted Veal.
3 A Lamb Pie, or Pasty.
4 Roasted Capons.
5 Rabbits
6 Westfalia Bacon, and Tarts
7 Sturgeon, Salmon, and Lobsters.
8 A dish of Sparagras.
9 A Tansie.

June.

- 1 A Leg of Mutton, or Pigeons, or Neats Tongue with Colliflowers.
2 Stu'd Rabbits.
3 A fore quarter of Lamb.
4 A Chicken Pie.
5 A dish of Pease
6 A roasted Capon.
7 A Gooseberry Tart.
8 A dish of Strawberries.

July.

- 1 A Westfalia Ham of Bacon, with Pigeons.
2 A Breast of Veal roasted.
3 A Venison Pasty.
4 Roasted Capons.
5 A Codling Tart
6 Lobsters and Salmon.
7 Hartechokes, or a Hartechoke Pie.
8 Roasted Chickens.
9 Dried Neats Tongues.
10 Salt Sallet, Caviere, Anchovies

August

August.

- 1 An Olean or Grand boyl'd Meate, or Friccasie.
- 2 A roasted Hanch of Venison.
- 3 A Pig.
- 4 A Pigeon pie.
- 5 A dish of cram'd Chickens.
- 6 A Tart
- 7 Some Cream or Fruit

September

- 1 A Capon and white Broth.
- 2 A Grand Sallet
- 3 A Neares Tongue and Udder roasted.
- 4 A powder'd Goose.
- 5 A roasted Turkey.
- 6 A Potatoc pie, or Chicken pie.
- 7 A made Dish
- 8 Roasted Partridges,
- 9 Larks and Chickens
- 10 A dish of Tarts or Fruit.

October

- 1 Boyl'd Capons with Sawages.
- 2 Bacon and Oysters.
- 3 Roasted Beef.
- 4 A roasted Goose.
- 5 A Grand Sallet.
- 6 A roasted Turkey.

- 7 Tongue and Udder.
- 8 A Warden pie, or Tart.
- 9 Custards.
- 10 Roasted Capons.

November.

- 1 Pullers and Oysters.
- 2 A dish of stu'd Oysters.
- 3 A Neck of Mutton, and a Neck or Chine of Veal or Mutton roasted, and in one Dish
- 4 Minc'd pies.
- 5 A Warden pie.
- 6 A roasted Capon
- 7 A Turkey : Tart and Custard.

December

- 1 A Coller of Brawn.
- 2 A Lambs Head and white Broth.
- 3 A Neares Tongue and Udder roasted.
- 4 A Minc'd pie.
- 5 A Venison or Lamb Pasty.
- 6 A roasted Capon.
- 7 A made Dish.
- 8 Cram'd Chickens.
- 9 A Quince pie.
- 10 Wild Ducks.
- 11 Warden Pies and Custards.

A Bill of Fare for a Fish Dinner: Also a Bill of Fare for Fish Days.

- 1 **A** Barrel of Oysters.
- 2 A Pole of Ling.
- 3 A dish of green Fish butter'd with Eggs.
- 4 A dish of butter'd Prauns, or Craw Fish.
- 5 A Pike boyl'd.
- 6 A Carp stu'd, and stu'd Oysters.
- 7 A

- 7 A pair of Soles fri'd.
- 8 A roasted Spitchcock.
- 9 A Dish of Smelts.

- 10 Salmon, Sturgeon, and Lobsters.
- 11 A Skirrot or Potatoc Pie.
- 12 A Carp or Eel Pie.

Note that Oysters be in season all the Winter, and so many Months as the Letter R is in the Month; and are commendable raw, stu'd, fri'd, or bak'd in Pies, and may be added to many boyl'd Dishes of Butchers Meat, and Fowl.

A Bill of Fare or Entertaînement in October, November, or December.

- 1 **B**rawn.
- 2 Grand boyl'd Meat.
- 3 A Turbet hot, or Carps with Eels or Oysters.
- 4 Pullets boyl'd.
- 5 A Bisk of Fish.
- 6 A Grand Saller.
- 7 A Chine of Beef, Mutton and Veal.
- 8 A Venison Pasty.
- 9 A Turkey roasted.
- 10 Chewets.
- 11 Minc'd Pies.
- 12 Hare Tongue and Udder roasted.
- 13 A made Dish.
- 14 A pou'er'd Goose.
- 15 Fresh Salmon.
- 16 A Quince Pie.
- 17 A Westphalia Ham of Bacon.
- 18 A Goose
- 19 A Fat Pig.
- 20 A dish of rost mutton.

- 18 Cold Bak'd Meats.
- 19 Capons roasted.
- 20 A Custard.

Sec nd Course

- 1 A Pike boyl'd.
- 2 Pheasants roasted, three in a dish.
- 3 Jelly.
- 4 Cocks and Pertridges three in a Dish.
- 5 An Oyster Pie.
- 6 Plovers, six in a Dish.
- 7 A Lumber and Potatoc Pie
- 8 A preserv'd Tart.
- 9 Six Snipes and eighteen Larks in a Dish roasted.
- 10 Lobsters.
- 11 Dri'd Tongues with salt Sallets.
- 12 Sturgeon.
- 13 Marchpane.
- 14 A dish of fowls fried.
- 15 A dish of Wilde Ducks.

LETTERS.

*A Lady to her Daughter, desiring her to
weare no more Spots, or Black Patches,
in her Face.*

Daughter,

THe Indulgence which I bear unto you, and the welcome Intelligence which every day I do receive how careful you are to deserve it, doth invite me to be the more tender over you. And in this your Duty goes along with my affection, and Grace doth encourage Nature. Nevertheless I must dissemble with you, I am to my great grief informed, that although you seem an Enemy to the Vices of this Age, you are addicted too much to the Fashions of it, and that lately you have been seen abroad with those Deformities on your Face, which to give them their proper Name, are called *Black Patches*. A Fashion till of late never practised either in *Rome*, or *Venice*. or the Seraglio of the *Turk*, nor ever read of in all the Histories of the Vanity of Women. It appeareth strange to me, that young Gentlewomen should lose their Reason with their Modesty, and think that they do add unto their Beauty by subtracting from it. I must deal plainly with you, I am afraid that the Black Oath of *God damn me* in the Mouth of a Ranter, and the Black Patch in the Face of a Gentlewoman are near of kin to one another. I shall therefore assume that freedom of power which is due unto me as to command you to wear them no more, till I am better satisfied in their decency or their lawfulness.

- 7 A pair of Soles fri'd.
- 8 A roasted Spitchcock.
- 9 A Dish of Smelts.

10 Salmon, Sturgeon, and Lobsters.

11 A Skirrot or Potatoc Pie.

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- 5 A Bisk of Fish.
- 6 A Grand Sallet.
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- 8 A Venison Pasty.
- 9 A Turkey roasted.
- 10 Chewets.
- 11 Minc'd Pies.
- 12 Hare Tongue and Udder roasted.
- 13 A made Dish.
- 14 A pou'der'd Goose.
- 15 Fresh Salmon.
- 16 A Quince Pie.
- 17 A Westphalia Ham of Bacon.
- 18 A Goose
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- 20 A dish of roast mutton.

18 Cold Bak'd Meats.

19 Capons roasted.

20 A Custard.

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fulness. And thus not doubting of your care here-
in I commit you with my blessing to the blessed
protection of the God of all Blessings, and Rest,

Your Loving and careful Mother

M. C.

The Daughters Answer,

Madam,

IT is as well Religion as Duty in me to render
you all observances, and I do make it as
much my Delight, as my Imployment. The
greatest Blessing that can arrive unto me, is to un-
derstand the Continuance of your Love, which
doth oblige me to increase my thankfulness, as
it shall to express it by the increase of my obedi-
ence. I perceive some idle Tongue hath been so
busy with my Face, as to enform you there hath
lately been seen some Black Spots upon it: And
I must confess, it leaveth some Impression upon
my Spirit, that I should be so unhappy to incur
your displeasure for following a Fashion that hath
so much Innocence to plead for its Excuse, and
so much Custom for its Authority. You may see
every day some little Clouds in the Face of the
Sun, yet the Sun is not ashamed that it hath at-
tracted them; you may behold the Moon, in the
fulness of all her Beauty to have some remarka-
ble Spots in the Face thereof, and by these Spots
it is that she gaineth her greatest Reputation for
she is inconstant in all things else, but in this only.
These Spots they receive from the Earth, and
shall be a Sin for us to borrow ours from the
Heavens, shall that be a Deformity in us which is
looked upon as an Accomplishment in them, shall
our lower Bodies be more excellent, and more
perfect than the higher, and Earth purer than
Heaven? When I do put on my Mask (which

is no more nor better than one great Black patch) you do commend me for it. And, will you be displeased at me for the wearing of a few black Spots in my face, which if they are cut into Stars do represent unto me whither I would go, or if into little worms, whether I must go, the one of them testifying in me the sense of my unworthiness, to increase my humility, and the other the height of my Meditations, to advance my Affections. It is the unhappiness of the most harmless things to be subject to the greatest misconstruction, and on the same subject from whence others draw their Suspicions of Curiosity to accuse our Pride, we derive the greatest Arguments of Discipline and instruction to defend our Innocence. Neither is the Ignorance of Antiquity in relation to them an Argument of any weight to condemn the Novelty, for the black Baggs on the Head are not much older than the black Spots on the Face, and much less may be said for them. only they have had the good luck to meet with no Contradiction. Nevertheless according to the Obligation of my Duty, to give you in all things satisfaction, I am determined to wear them no more, not that I find any such Vanity in them, but that by the fruits of my obedience you may perceive what an absolute power your Commands have over her who is,

Madam,

Your most humble and most obedient Servant,
A. C.

A Letter from one Sister to another, complaining of her Silence.

Dear Sister,

I Never thought after so many Protestations of Love, you would have lost even the Remembrance of having made them; in some Letters to you

you I have courted your very Neglect, and have dissembled to flatter it into a Vertue, to try if by any means I could deserve an Answer from you, which makes me to suspect either the loss, or the Decay of that Love, to which both Nature, and the Laws of Nations, and the Altars themselves do oblige us. It doth the more afflict me, that after the strictest Examination of my self, I cannot find in my heart the least reason for it. Slight Loves indeed, are sullied with small Distastes, but a well grounded Affection is like a strong Bow that is hardly broken, unless it be extreemly overdrawn. I must desire you therefore to make me so happy, as to vouchsafe me an answer but to this last Letter, although it contains nothing else but the good News of your Health, which shall be very welcome unto her who is,

*Your much troubled and most affectionate Sister,
M. C.*

The Sisters Answer to it.

Sweet Sister,

YOU oblige me with so good a Grace in Complaining of me that I am constrained to multiply my thanks, as I should my Excuses for my silence. Every Letter that I have received from you, as it hath increased my gratitude, so it hath improv'd my Love, and the want of opportunity to give you a testimony of it, doth breed my greatest Discontent, but for the time to come I will be so careful to disingage my self, that you shall have a greater Cause to complain of my Importunity than my Silence, and this Assurance I must beseech you to receive from her who is

*Your much obliged
and most affectionate Sister
B. C.*

A Letter from one Schoolfellow to another, giving her an Account of the accustomed Care of her Governness.

Dear Friend,

I Have received your Letter, and with it that little Sum of Money that at your Departure was due unto me, which doth inforce me to render you my greatest thanks. We are still in the same good Condition as when you left us, there is as yet no Access of any more Numbers, but only of our Grievs for your Absence, which do increase, as our Desires do increase in our daily Discourses of you. We seldom in the fruition of it, do understand our own happiness, and the only way to value a Blessing is to be deprived of it. Our Governess follows the method of the year, and as every Morning is more early than another in calling up the Sun, so is she by her Messenger in the awakening of her Scholars, and tempers the unpleasantness of her early Importunity with the Incouragements of the Benefit of our Healths. Although the year be new, yet she continueth her old Care for the performance of our Duties both to God, and to our Parents. Nor a Letter received but she understandeth from whom it cometh, and what be the Answers that are returned; in which, we believe, her Prudence is more to be commended than her Jealousie, for there is nothing we do write, of which we should be ashamed, if it were to be read as well on our Foreheads as our papers. If the good news hath not yet been so happy as to salute your Ear. I can inform you that your old Bedfellow Mrs. H. L. hath lately intertain'd a new one. being espoused to a Gentleman as absolute in his Indow-

dowments, as Noble in his Birth; could I be so transcendently honoured, as to understand the like of you, I should follow your deserved good Fortunes with all the Acclamations of Joy, and you should have for a perpetual testimony of your Vertues,

Your most faithful and most affectionate Servant,
D W.

The Answer to it.

Dear Friend,

I Am much honoured with the testimony of your Affection, but for your thanks for the return of the Money due unto you, you might have well spared that Complement, for me thinks, it is but a rank Courtesie when we are inforced to give thanks for our own. I am glad to understand of the Health, and continued Vigilance of our Governess, it will procure her more Scholars, and be a Means to confirm them to Her. I heard some days since of the Marriage of my Bedfellow Mrs. *Hannah*, I wish her all happiness in her Choice, and that her Fortune may be answerable to the Height of her Vertue; but for your good wishes to me in the like Nature, (although I am very thankful to you for them) yet I should be nothing displeased if you would forbear them, for good Husbands are Miracles, and Miracles being ceased, I would not afflict my self with the vain Expectation of them. I can best content my self with the present Condition in which I am, having thereby a greater liberty to express my self to be,

*Your much obliged
and most affectionate Servant,*

K. L.

Another

Another Letter from one Schoolfellow to another.

Sweet Friend.

I Have taken a little time from the Exercise of my Needle, to imploy it on the Exercise of my Pen, to assure you that the Inclinations I have to esteem of you, more than of all others, will not permit me to pass by any opportunity without giving you some manifestations of the Truth thereof. I would you were always as ready to honour me with your Commands, as I am to obey them. In the indifferent Estate wherein I am, I can fear nothing more than to be blotted out of your Remembrance, for in what parts soever of the world my Fortunes shall throw me, I shall still preserve the Memory of your Affection, which is the only Cause that makes her desire to live who is

*The most faithful of all
who truly love and honour you,*

A. P.

The Answer to it.

Sweetest Friend,

I Gratulate your Art, and the Delicateness of it, that can so happily translate your Hand, and Fancy, from one Flower to another, from the Flowers wrought by your Needle, to the Flowers wrote by your Pen. and that with so much Grace and liveliness, that I know not in which of them the flourish is more excellent. You need not to make the least doubt of the Integrity of my Love, for although I have not the Art of Rhetorick to represent it, yet my Deeds and Services shall be eloquent, and most elaborate always to express my self to be

*Your most affectionate and
faithful Friend and Servant,*

N

T. B.

*A Letter from one Kinswoman to another,
on her Sickneſs occaſioned by the Death
of her Husband,*

Madam,

THe News of the Death of your Husband, and of your Sickneſs that did attend it, hath occaſioned ſuch an alteration in my Health, that *I* may juſtly account my ſelf in the number of thoſe that are not well. If we were alwayes happy we ſhould be ſomething more than Women; we ſee but part of Heaven whilſt we are here on Earth, and *I* believe if Virtue it ſelf had a Body it would be but ſickly and ſad, as you are. It were a ſin in us to expect to live in this world in a conſtant happineſs, if we could alwayes be in the height of it, we ſhould joyn Autumn to the Spring, and Fruits with Flowers, and at the ſame time we ſhould both hope for them, and enjoy them. *I* am afraid you are too obſtinate under this burden of your Viſitation, and are reſolved to honour your Grievs by your continuance in them; and by your ſtooping to them. *I* had well hoped the experience you have of all things in the world had indued you, if not with more Courage, yet with more Inſtructions. Perſeverance, indeed, may work Miracles, but not alwayes, nor every where; if there be many Examples of the Power of it, there are ſome alſo of its weakneſs. Let me be ſo happy therefore to be as well your Counſeller as your Kinswoman, and to perſwade you to ſhake off that melancholy which is ſo prejudicial to you, and whatſoever you think to the contrary to believe from me that it is an eaſie matter to ſubdue Grief, againſt which Patience never takes up Arms but it overcomes it. *I* know not whether
my

my Counsel will prove acceptable to you, but I am confident that it will be very profitable, and that it proceeds from her who is

Madam,

Your most humbly devoted

and most affectionate Kinswoman,

A W.

The Answer to it.

Worthy Cousin,

AS soon as ever I received the first ability of Strength I served my self of the opportunity to render you thanks for the Consolation you gave me in my Sickness, and in the loss of my dear Husband, by the entertainment of your Letters. I must desire you not to deprive me of this Contentment, for it is a great satisfaction to me, to find my self honoured with the Repetitions of your Remembrance. Be as frequent as you please in giving me new Assurances of your Love. All the manifestations and assurances you can have of mine, cannot render it more perfect than it is, as being

Your much obliged

and most affectionate Kinswoman,

E. R.

A Letter of Love from a young Gentleman to a Lady whom he much affecteth.

Madam.

I Find such a large Subject of worth and all Perfections in you, that I am Constrained to tell you, that of all the Beauties in the world you are the only whom I most intirely do affect.

They are not words of Compliments for I have no other Object but your Merits. If you make any doubt of this Truth, serve your self of that absolute power you have gained over me, to oblige my indeavours by what proofs you please. My Life and Honour are both at your Disposal. I must beseech you therefore to torment me with no cruelty of Denials, nor by your neglect to exercise any tyranny over me, for till I shall receive your Answer, he is even sick with Expectation who is

Madam,

Your most humble,

most affectionate and captivated Servant,

I. F.

The Answer to it.

Sir,

I Cannot but lament with my self the Condition of our Sex, whose Modesty is accounted Cruelty, and because we will not be Slaves to the Desires of others, we must be called Tyrants; nevertheless if it lay in my power. I should be ready to infranchise all Captives. You acquaint me in your Letter, that your Expectation makes you sick; truly Sir, Loves Diseases have so strange a way of Cure, that I never spend my Charity on such Persons, neither is it in my power to give you any Answer to what I do believe you would propound, for my Will doth so absolutely depend on my Parents Inclinations, that I cannot violate the Respects which I do owe unto them you are therefore to learn of them what you desire of me, howsoever I shall thank you for the testimony of your affections, which shall render me as far as liberty permits,

Your Servant,

S. B.

The

The Letter of one Lady to another, condemning in her own Judgment, the Common Practice of Embelling the Complexion of the Face with the helps of Art, and giving many Reasons for it.

Ma dam,

I Must confess I do much honour you, and you being as absolute in the Indowments of your Mind, as in the perfections of your Body, I must confess I have much Reason for it. I often have had the Experience of your Love, I must desire you now to excuse my Rudeness, which would press upon your Goodness so far, as to give me an Experience of your Wit; I know there is none more able to perform it than your self, which as it should give Courage to you to undertake it, so it doth increase my Importunity to desire it. It is concerning a Borrowed Beauty from Art, and whether it may be lawfully used in points of conscience in Religion, I must confess my own Judgment is much unsettled in it; Nevertheless, I have been informed by many Reverend and Godly Persons, that without all Controversie it is a great Sin, and Inconsistent with the profession of a Christian, and a good Conscience. I have understood that your Ladiship hath been heard to speak much in the Vindication of these Artificial Helps, which makes me more earnest to desire your Answer, that so I might satisfy my self whether they be lawful in any kind at any time, or by any Person that pretends to Piety. I do find that Washing and Painting is condemned in the Scriptures, as the practice of loose, and licentious Women, who with the deforming of their Souls and polluting of their Consciences, do use the Art for the heightning of their Complexions.

I do read in the New Testament, that we cannot make one Hair of our Head white or black; and if we have neither the liberty, nor are to assume the Power to alter the Complexion of our Hairs. much less the Complexion of our Cheeks and Faces. It argues besides an unsanctified Mind, when we go about to amend what GOD hath made, and are not satisfied with his pleasure. It is the true sign of a wilful, and Contumacious Spirit, to remove, or to hide, that which GOD seems fit to allot unto us

I do find in the New Testament, that St. Paul and St. Peter, did prescribe to women to be cloathed with Modesty, Shamefacedness, and Sobriety, and not with gorgeous Apparel, or with braided Hair, or Gold, or Pearls; and if these things were forbidden, how much more is Washing or Painting the Face, which is suitable (some think) to none but to bold, and light Spirits, to such who are not yet redeemed from the vanity of their Conversation. So that this Artificial Beauty may appear to be divinely forbidden, as an Enemy to TRUTH, which needeth none but its own Native Complexion and is so far from being beholding to Art for any Addition to enliven her Colour, or to put a blush upon it, that she converteth even Deformities and Decays, into Advantages, and Perfections.

Moreover it may be argued, that this adding of Colour, and Complexion, doth proceed from Pride; and though it reflecteth not on Wantonness, yet it doth on Arrogance, to borrow, and challenge that Beauty to be ours, which indeed is not, but only by an adventitious stealth. And this self-Conceit is an Enemy to Humility, and all Grace, and would by degrees overtop all Virtue.

But grant it were not scandalous, nor sinful; nay grant it were not absolutely unlawful, yet the offence it giveth to pious men is a sufficient Argument

ment that it ought not to be practised. Is it not much safer to want a little Complexion in the Cheek, than to grieve the Heart of any tender Christian. Although many things may be permitted in themselves yet they become evil and are to be forborn, when others are offended at them. And this (as I am often told) should be Argument enough to deter all modest and good Women from laying any new Complexion on their Faces.

Neither is this All, for the very Name of a painted Face doth destroy the Reputation of her that useth it, and doth expose Her to all manner of Reproaches. It ought therefore altogether to be eschewed, not only as an offence, and as a thing of evil Report to others, but to our own private use. We are taught to follow things of a good Report, that we may not only be good but that in all things we may preserve the Reputation of a good Name; and most sure it is, that the art and practice of imbellishing the Face with any borrowed Complexion, doth labour with a bad Report, and is not so much an advantage to the Beauties of Ladies, as it is a disadvantage to their Reputation. If the light of Scripture were not so clear and full against all Artificial Beauty, and painting of the Face, yet the light of Nature doth seem to discover an uncomeliness in it There is no Person but may conclude, that if GOD threatens to punish strange Apparrel, he will not spare to punish strange Faces, which pretend to handsomeness, and do make that to appear which indeed is not. Madam, I have thus adventured to torment you with the length of my Letters, not out of any disaffection which I bear unto your Ladiship but out of a grounded Confidence that if any in the world can in these particulars give a full satisfaction in them, it is your Ladiship only. In a labouring expectation I attend your Answer, by

which you shall most infinitely oblige her who is
Madam,

*Your most humble,
 and most affectionate Servant,*
 R. S.

*The Answer to that Letter in Defence of
 Artificial Beauty.*

Madam,

YOU have been pleased to impose a great task upon me, which *I* am resolved to discharge, not so much to shew any Wit or Knowledge in my self, as your power over me, by my obedience to your Commands, which *I* shall find the more difficult, because *I* am to discourse of an Art to which *I* am a Stranger, yet in which your Ladyship may give more credit to me, because what *I* shall alledge for the defence thereof, *I* shall be obliged to it by the Rules of Reason, and not by the Liberty of Practice.

I shall not deny but that sundry Reverend and Learned Persons, are of a Judgment opposite to my own, which have prevailed much on the easie Credulity of many young Ladies. and did at first upon my own, until *I* began to examine the grounds of their opinions. and to value more the weight of their Reasons; than the gravity and the numbers of their Persons. And indeed it seems very strange to me, that if this Artificial Beauty to enliven a pale Complexion, which is the life of the Face, be so great a Sin, that these Divines cannot produce any Reasons of force out of the Scripture expressly to forbid it. The opinions of Men are not of any power to charge the Soul with Sin, in things of outward Use and Custome; neither in this Particular are the Divines themselves

selves all of one mind, for I know many excellent Persons who wilely forbear to condemn the use of those things as Sin, that are innocently helpful to the beauties of modest Women; for indeed they are so far from Sin, or not from Sin as the Minds of those that use them are disposed either to a modest Decency, or to Pride, and Vanity; for certainly where there is no Vice countenanced, no good Duty neglected, but only a civil Decency practised, there can be no opposition to Grace, nor any thing that reflecteth on Transgression.

Now where it is objected, that *Jezebel* was devoured by Dogs because she painted her Eyes, if your Ladiship be pleased to look again upon the History, you shall find that the painting of her Face, or Eyes, was thirteen or fourteen Years after that the Prophet *Elisha* did presage it, and it was no more the Cause of her dreadful Death, than was the dressing of her Head, or her looking out of the Window, which was at one and the same time and one of them as innocent as the other. If all that *Jezebel* did is to be avoided as a Sin, we may not call a solemn Assembly, nor keep a Fast, because that *Jezebel* did so, as appeareth by the same Historie; we may not embrace or kiss a Friend, because *Joab* did so when he killed *Abner*, and *Judas* when he betrayed his Master. And as for *Herodias* dancing, which was the Cause of *John* Baptists Death, we may find in the Gospel that she danced alone, which is allowed by our austere Divines and by the precisest Matrons in the education of their Children; she danced not with *Herod*, but before *Herod*; it was not the decent motion of her feet, but the disorderly affections of her heart, and the perverseness of her Spirit to the Baptists Doctrine that was the occasion of his murder. And as for those places in the Prophets, from
whence

whence scrupulous and censorious Persons do infer that the painting of the Face is a Sin. we may truly answer that it is not therefore unlawful because we find it there sometimes condemned as unseasonable, or because vain and loose Women do practise it, therefore the modest must altogether disclaim it. Wheresoever in the Scripture we find any mention of painting the Face, we may observe it never goes alone, but that some other tokens of Pride or Vanity are annexed to it. And shall perfumes and comely ornaments, shall stately Beds with Tables before them. be still the Desire, and Possessions of the most modest Matrons, and shall a little quickning Complexion in the Face be singled out, and excluded? Believe me Madam, there is not in the whole Scripture any moral Command to be found that expressly doth forbid it as a Sin. We may observe that *Queen Esther* made use of sweet perfumes, of gorgeous habiliments and beautiful colours, and whatsoever was then in fashion, the more to attract the Eyes and affections of the King unto her; and this was in her so far from Sin, that it were almost a sin in her not to have done it. We find that *Rebeckah* almost in the beginning of the world received ornaments for her Hands, her Neck and Ears, and certainly she thought it no Disparagement to her modesty, or her piety. Neither is it any new invention for Ladies to use Artificial Helps for the advancement of their Beauties, it is as general as antient, and there is no Nation but doth practise it without any Reproach of Pride or Vanity; nor can there be any Adultery in the use of it, when it is only improved to civil Advantages, and there is no adulterous Intention in the Heart. And although in this Nation a commendable Discretion is used in Powdering, Curling, and Gumming the Hair, and in quickning the Complexion, yet beyond the Seas it is every where

where frequently done, and as freely owned. It is strange methinks that Supplies should be allowed of for bodily defects and deformities; the Shoemaker is employed and commended for making the Body higher, and the Tailor for making of it straiter, and must we account it a sin or scandal to advance the Beauty of the Face? The Face in the Seat of Beauty, and every part of the Body is to contribute in the Honour and the Comeliness of it. Much more might be spoken on this Subject and many Authorities produced to prove the Truths that are alleadged, but *I* am afraid *I* have already been too tedious, and punished your Expectation of my Letter with the length of it, which for all the Innocence of the Subject, would be a Sin in Her who is

Madam,

*Your most humble
and most devoted Servant.*

A Letter of Complement from one Gentlewoman to another.

Madam,

I Am not so unfortunate as I thought *I* was, since *I* find that I do still hold a place in your Memory; yet the grief which *I* have, not to deserve this Honour, hath put me in such a doubt, that I know not whether I shall rejoyce, or complain; your respect & love unto me are the fruits of your good Nature, and of your Nobleness, and the Access of the new Dignities lately conferred upon you, are the Fruits of your Merits. Fortune was enforced to do you this Honour, or to proclaim her self an open Enemy to your Vertues. I must beseech you to excuse the boldness which I used

in my last Letter; the Friendship and Service which I did bear unto you did inforce me to demand the Reason of your silence, although I was almost confident you could alleadge a sufficient Excuse to authorize it; but how lawful soever it were, I was resolved never to leave off Complaining, until you had vouchsafed some kind answer, and the Assurance of the Continuance of your Affection to Her who is.

Madam,

*The most humble, and
the most faithful of all that honour you,
E. D.*

The Answer to it.

Madam,

I Find so large a Subject of eminent worth, that instead of giving you thanks I perceive you have given me Cause to Complain, for having by the excess of your favours inforced me to an unwilling ingratitude I am so far from requiting these obligations of your Affection, that I am not able to express them. so that she must study new performances, and a Rhetorick of more than words to disoblige her self who is

Madam,

*Yours most eternally devoted
S. R.*

A Grandmother to her Grandchild.

Dear Grandchild,

Those tender affections I have for you, do as my constitution, grow weaker and more feeble,

feeble, wax stronger and stronger in my desires and Endeavours after your Welfare While I had you in my sight and Company, my care was the less, in that I concerned you with my own self, and as an individual and unseperable Companion in the affairs of life ; in a vertuous use whereof and for your Example and practise I hope I may and can with comfort declare I have demeaned my self towards the World It is now your Honour, and should be your greatest diligence in this your absence, to improve the good you have learned here letting the world thereby to see that as you have had liberal Education. and are descended of a vertuous Family, so your personal worth can return as much Credit therunto as you have received from it; when it shall be perceived by your good and generous Deportment among strangers, & at your natural inclinations and endowments have subserved as incitements to more compleat and admired perfections in the industrious fruit of your converse and observation of manners. Thus with my heartiest and most Earnest prayers, &c. I rest.

*Your most loving
and affectionate, &c.*

The Answer to it.

Most Honoured Grandmother,

I Hve infinite Obligations to render you for your continual Love and Kindness towards me, which I must not presume to sum up in the common Epistolary Preface, my most humble Duty presented. Your care, respect and favour hath been every way so singular and Extraordinary, that I cannot without shame think of being beholden to such common forms to express my
acknow-

acknowledgments which labour with a more Rhetorical Gratitude. Your letter *I* have placed in my bosom as the nearest place of conference with my thoughts which *I* hope rejoicing your presence will range themselves in that order which they were wont to keep while under your Government, and *I* often please them with a diversion that *I* am giving you their Account. And *I* can with delight affirm; that there is not a reflection on my whole life which represents its self with half the felicity and advantage as the remembrance of your grave and matronal Instructions & Advice The only envy that lessens the content of it to me is. that *I* am capable only of perceiving how impossible it is for me to reach your great Example; but *I* owe so much to your mediate production of me that *I* can take pleasure in a fruitless toil of aspiring to it, which gives me the Confidence to assure you, that my endeavour shall testify my Zeal to, if it cannot merit the attainment of those qualities, which may intitle me to your Virtues, and to the honour of that Interest *I* have in you and my Family. and ever to subscribe my self

Your most dutiful, &c.

To a Cousin advising about Fashions,

Dear Cousin,

I Thank you for your Papers and trouble of that spruce Inventory you sent me, and *I* desired more out of curiosity than intention of conformity; for indeed the Vanity was enough to satiate an ordinary appetite, and besides mine is a vicious one in respect to such kickshaws. *I* fault in most of these modes nor their levity but their brevity also, especially such as are far fetcht for a fort-

fornights wearing and leaves not a good Huswife a relique worth the keeping Methinks they are too near an Emblem of that vice men upbraid our Sex with, and suit that dress wherein the Philosophers have accounted her appearance by a most gaudy and antick diversity; whereas they have represented Virtue in a modest and plain Attire; I have learnt in a greater matter, *that the Fashion of the world passeth away*; and therefore I cannot think it but a piece of great imprudence to spend so much industry upon a more frail and perishing object. Yet am I not against such natural or native decencies, which may difference persons, and bring not an unprofitable Expence upon their finery. no more than I discommend a sumptuous Feast, when I censure a Ridiculous one, for I know not what secret power of blandishment there is in an handsome ornament, even to court Beauty it self and therefore it must be more advantageous to those whose small imperfections it conceals: but of all incongruities, Deformity and the Fashion, I take to be the ugliest, you know how indifferently I am concerned in either of these three cases, and therefore will easily pardon this Humour to

Your most humble Servant.

*To a Dear Friend Gratulating her
Marriage.*

I Have received the joyful news of your wedding, the more pleasing to me for that it is accompanied with a commendation and Praise of your Choice, such as your perfections might promise and my wishes design for you. But the joy I give you is the least part mine own, when I consider I have lost a friend, and how unsociable and uncorrespondent Virginity and Wedlock use to be, and
with

with what an awful and imperious gravity the dignity of a Wife, usurps upon the condition of an alone Maiden. I am apt to hope better of your Virtue and our fair Acquaintance, and that you will vouchsafe me as much continuance of it as your greater and happier Obligation to your Husband (to whom I beseech you commend my most humble Service) will at any time permit you. At present be pleased to admit of my Virgin Prayers for your Conjugal Felicity,

I am,

Your most humble devoted

Servant.

The End of the Letters of the Second Part;



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A
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OF
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PROVERBS

Out of
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Most useful in all Discourses,
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By *Robert Codrington*, Master of Arts.

*A word fitly spoken is like Apples of Gold in Pi-
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A word spoken in season how good is it? Prov. 15. 3.

L O N D O N,
Printed by S. and B. Griffin, for *William Lee*, at
the Sign of the *Turks Head* in *Fleetstreet*;

1672

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PROVERBS



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*The Variety of many Choice and Excellent
Proverbs, not only English, but of all
other Languages, in that Method and
Order that hath not heretofore been ex-
tant.*

A

- 1 **A** Poet maketh but bad Verses in adversity.
- 2 **A** Man is not so soon healed as hurt.
- 3 **A** Man may cause his own Dog to bite him.
- 4 **A** piece of a Kid is worth two of a Cat.
- 5 **A** close Mouth catcheth no Flies.
- 6 **A** Mouse in time may bite in two a double Cable.
- 7 **A** good Tale ill-told is marred in the telling.
- 8 **A** Pound of Care will not pay an Ounce of Debt.
- 9 **A** unbidden Guest knoweth not where to sit.
- 10 **A** young Man old maketh an old Man young.
- 11 **A** scabby Horse is good enough for a scabby Squire.
- 12 **A** Bow long-bent waxeth weak.
- 13 **A** Friend is never known until the time of need.
- 14 **A** hard fought Field where all are killed.
- 15 **A** Honey Tongue, a Heart of Gall.
- 16 **A** Hook well lost to get a Salmon.
- 17 **A** Maid that giveth yieldeth.
- 18 **A** good Lawyer, but an ill Neighbour.
- 19 **A** Churl seldom careth for a Gentleman.
- 20 **A** little thing forborn groweth heavy.
- 21 **A**ll things are soon prepared in a well-ordered
House.
- 22 **A** dry Cough is the Trumpeter of Death.
- 23 **A** Maid that laughs is half-taken.

- 24 A great Dowry is a Bed full of Brabbles.
 25 A word to the wise if well observed is of great use.
 26 A rich Widdow, a quiet House.
 27 A cool Mouth, and warm Feet, live long.
 28 An early Riser hath care of something.
 29 A hundred Tailors, a hundred Millers, and a hundred Weavers, make three hundred Thieves.
 30 A good thing is soon snatch'd up.
 31 A Friend in the way, is better than a penny in the Purse
 32 A Maid oft seen, a Gown oft worn,
 are disesteem'd, and held in scorn.
 33 A thing being once well-done, what needs addition?
 34 A Man must praise the Sea, and keep himself on Land.
 35 All Keys hang not on one Girdle.
 36 At three words he is on the top of the House.
 37 All her Dishes are chafing-Dishes.
 38 A good Winter bringeth a good Summer.
 39 A Man may lose his Goods for want of demanding them.
 40 A Fool demandeth much, but he is a greater fool that giveth it.
 41 Anger dieth quickly with a good Man.
 42 A good name keeps his own lustre in the dark.
 43 An ingrateful Man is the worst of Men
 44 A fair Woman and a slash'd Gown, find always some Nail in the way.
 45 An Egg is better to-day than a Puller to-morrow.
 46 A Suit in Law and an Urinal bring a Man to the Hospital
 47 A long nos'd Man is seldom a Cuckold.
 48 A good Sallet is the beginning of an ill Supper.
 49 An old Mans best praise is his prayer.
 50 A snarling Cur hath a scurvy Coat.
 51 A full Purse will make the mouth to speak.
 52 A good Custom must root out that which an evil hath brought in.

- 53 All is not lost that is in danger.
- 54 All are not thieves that Dogs bark at.
- 55 A Tree is known by the Fruits, and not by the Leaves.
- 56 A Drunkard is not Master either of his Soul or Body.
- 57 As a Man is befriended, so the Law is ended.
- 58 A good Horse draweth his Master and himself out of the Mire
- 59 A good Forecaster is better than a bad Worker.
- 60 An evil Chance seldom comes alone.
- 61 An empty Purse filleth the Face full of wrinkles.
- 62 A Man must sell his Ware according to the rates of the Market
- 63 A knotty piece of Timber must have square Wedges.
- 64 A Man must not make a Wolf a Shepherd.
- 65 A Man never surfeits with overmuch Honesty
- 66 A Wife is a fine thing; it is House-keeping is the Shrew.
- 67 A little Body doth oftentimes harbour a great Heart.
- 68 A Man must not look for a golden life in an iron age.
- 69 A valiant Man esteemeth every place to be his own Countrey.
- 70 A Man may love his House although he rideth not on the Ridg of it.
- 71 A Man is a Man though he hath but a Hose on his Head.
- 72 An old Cat laps as much Milk as a young.
- 73 As fit as a Pudding for a Friars mouth.
- 74 A young Saint may prove an old Devil.
- 75 A Womans counsel is often good.
- 76 A good Heart may do well any where.
- 77 A Scepter is one thing, and a Ladle another
- 78 A Bean in liberty is better than a Comfit in Prison.
- 79 A green wound is soon healed.
- 80 A married Man must turn his Staff into a Stake,

viz. he must keep at home.

- 81 A tool and his money is soon parted.
- 82 A Friend is not so soon gotten as lost.
- 83 A grunting Horse and a groaning Wife never fails their Master.
- 84 A white Wall is a fools Paper.
- 85 A handful of good life is better than a bushel of Learning.
- 86 A good bargain is a Pick-purse.
- 87 A fat House-keeper makes lean Executors.
- 88 A good paymaster starts not at assurances.
- 89 A Woman and a Glass are ever in danger.
- 90 A long tongue is sign of a short hand.
- 91 A rugged Stone grows smooth from hand to hand
- 92 Although the Sun shine, yet leave not your Cloak at home.
- 93 All things have their place, knew we how to place them.
- 94 An evil Workman quarrels with his tools.
- 95 A great Ship doth ask deep Waters.
- 96 All Feet tread not in one Shooe.
- 97 A Fool may throw a Stone into a Well, which a hundred wise Men can never pull out.
- 98 As good be out of the World as out of the Fashion
- 99 A high Building a low Foundation.
- 100 A Man may hold his Tongue in an ill time.
- 101 As hungry as a Church Mouse.
- 102 As merry as Mice in Malt.
- 103 A Man is known by his Company.
- 104 Any thing for a quiet Life, as he that Shits in his Hat and claps it on his Head, is meant he that lieth with a Whore and then Marrieth her.
- 105 A Whores tears are Fools poyson, and soon after legs his Bread.
- 106 A Courtesie much intreated is half required.
- 107 A Pudding hath two ends, but a Fool hath none.
- 107 A Lazie youth a Lowlie age
- 107 A chearful Look fills half empty Dishes.
- A noysome thing to be Old, yet no Man can be so, that would.

Selected Proverbs.

107 An old or aged Wife man may do more with his Shade, then can a young Cokes with his glistering Blade.

107 A nice Wife and a Back-door, maketh many a Rich man poor.

B

108 **B**etter the last smile than the first laughter
109 **B**etween promising and performing a Man may marry his Daughter.

110 Better be wise than strong.

111 Beware of a reconciled Enemy.

112 Better half a Loaf than no Bread.

113 Bought Wit once, is better than twice taught.

114 Better late than never.

115 Better to have a Child with a snorty Nose, than to have no Nose at all.

116 By Wisdom cometh Peace, and by Peace plenty.

117 Battels cost Blows on both sides.

118 Beware the Geese when the Fox preacheth.

119 Black will take no other Hue.

120 By scratching and biting Dogs and Cats come together.

121 Better play for nothing than work for nothing.

122 Better to have one Eye than to be blind altogether.

123 Better to buy than to borrow.

124 Better to bow than to break.

125 Beggars may sing before a King.

126 Better my Hog dirty home than no Hog at all.

127 Better sometime a scolding Wife than no Wife at all, for her Children may be quiet.

128 Better an Egg to-day than a Hen to-morrow.

129 Better to be still single than ill married

130 Better to go about than to fall into the Dirch.

131 Breed up a Crow and she will peck out thy Eyes.

132 Before thou marry, be sure of a House wherein to tarry.

Beauty

- 133 Beauty is but a Blossome.
 134 Beauty is no Inheritance.
 135 Building and Marrying of Children are great Washers.
 136 Brabbling Dogs never want sore ears.
 137 Better that the Feet slip than the Tongue.
 138 Better a bare Foot than no Foot at all.
 139 Bare-footed Men need not tread upon Thorns.
 140 Be the Mastiff gentle, yet bite him not by the Lip.
 141 Buy at a Fair, but Sell at home.
 142 Better to Ride on an Ass that carries me, than on
 on Ass that throws me.
 143 By Suppers and Surfers more have been killed
 than *Galen* ever cured.
 144 Be not a Baker if your Head be of Butter
 145 Being on the Sea sail, being on Land settle.
 146 Building is a sweet Impoverishing.
 147 Bear with Evil, and expect Good
 148 Bells call others into the Church, but enter not
 themselves into it.
 149 Before you make a Friend, eat a Bushel of Salt
 with him.
 150 Beauty draws more than Oxen.
 151 Bold is the Mouse that nestleth in the Cats Ear.
 152 Be what thou wouldst seem to be.
 153 By doing nothing we learn to do ill
 154 Better it is (especially as the World now goes)
 to build two Chimneys, than to maintain one.
 155 Between two Stools we fall to the Ground.
 156 Bashfulness is an Enemy to Poverty.
 157 Be not too hasty to out-bid another.
 158 Beauty and Folly are often match'd together.
 159 Bashfulness doth moderate Desires.
 160 Beware what, and to whom you speak.
 161 Better to be beaten than be in bad Company.
 162 Breeding, not Birth, makes a Man.
 163 Better be a Coward, than too desperately to be
 fool-hardy.
 164 Better to be unborn, than untaught.

Select Proverbs.

9

- 165 Bad Cloath it is that will take no Colour.
- 166 Better to see a Clour, than a hole out.
- 167 Beggars would eat Larks, if wishes were Thrushes.
- 168 Better safely to descend, than to ascend too rashly.
- 169 Better to have a defect in one Eye, than not to see at all.
- 170 Better it is to pity, than to revenge.
- 171 Bad is the Cause which none dares speak in.
- 172 Better a Mouse in the Pot, than no Flesh.
- 173 Bought Wit is best.
- 174 Better to spare at the brim, than at the bottom.
- 175 Better an old Mans Darling, than a young Mans Wonderling.
- 176 Bate me an Ace quoth Boulton.
- 177 Better die a beggar, than live a beggar. Remember the Golden Mean.
- 178 Better one Word in time, than afterwards two.
- 179 Be it better, be it worse, be Rul'd by him that bears the Purse.
- 180 Better fill a Gluttons belly than his Eye.
- 181 Better the head of the Yeomanry, than the Tail of the Gentry.
- 182 Better to be at the Beat of the Drum, than at the beck of the Hangman.
- 183 Be the same thing that thou wouldst be call'd.
- 184 Better never begun nor never end it.

C

- 185 **C**Raft bringeth nothing home.
- 186 **C**harity and Industry do take all things doubtful in the best construction.
- 187 Crosses are Ladders that do lead to Heaven.
- 188 Claw a Churl by the Breech, and he will foul your hand.
- 189 Cavils will enter in at any hole, if it find none, it will make one.
- 190 Children are their Parents Riches.
- 191 Children are certain Cares, but uncertain Comforts.

Cloudy

- 192 Cloudy Mornings turn to clear Evenings.
 193 Courting and wooing bring dallying and doing.
 194 Close is my Shirt, but closer my Skin.
 195 Cunning is no Burthen.
 196 Children and Fools cannot lye.
 197 Change of Women makes lean Knaves.
 198 Can a Jackanapes be merry when the Clog is at
 his heel.
 199 Corn in good years is Hay, in ill years Straw is
 Corn.
 200 Credit lost is like a Venice Glas broke.
 201 Change of Weather is the discourse of Fools.
 202 Choose Bread with eyes, and Cheefe without eyes.
 203 Christmas though long desired, passeth away in
 one day.
 204 Craft is Bastard Policy.
 205 Corn is cleansed with Wind and the Soul with
 Chastenings
 206 Crooked Logs make straight Fires.
 207 Could all Fools be without Bables, we should
 want Fuel.
 208 Chickens are bred up in the Countrey, but the
 City eats them.
 209 Correct a Child behind and not before.
 210 Call me not an Olive till you see me ripe, and ga-
 thered.
 211 Counsel breaks not the Head.
 212 Cold weather and Knaves come out of the North.
 213 Comparisons are odious.
 214 Courtesie on one side only doth never last long.
 215 Choose a Horse made, and a Wife to make.
 216 Courts have no Almanacks.
 217 Cold and comfortless.
 218 Custome is another Nature.
 219 Cruelty is a Tyrant that is always attended with
 fear.
 220 Confession of a Fault makes half amends for it.
 221 Children are poor Mens Riches.
 222 Contentment is Treasure enough, nor needs he
 more.

- more who is content with what he hath.
- 223 Carrion Crows bewail the dead Sheep, and then they eat them
- 224 Common Beauties find more Lovers than Husbands.
- 225 Cholerick Men never want Woe.
- 226 Constancy hath one foot on Land, and another on Sea.
- 227 Condemned although every where it be for Falshood yet Astrology may be true, though the Astrologers can never find it
- 228 Chiefest of Diseases that raigneth this Year is Folly.
- 229 Curst Kine have short Horns.
- 230 Counsels in Wine do seldom prosper.
- 231 Children when they are little make Parents fools, when they are great they make them mad.
- 232 Confession and sorrow without amendment, are like the pumping of a Ship without stopping the Leaks.
- 233 Clear thy Conscience, before thou close thy Eyes, so thou mayst have golden Dreams
- 233 Curses prove choak-pears to them that plant them

D

- 234 **D**esires are nourished by Delays.
- 235 **D**inners cannot be long where Dainties are but short.
- 236 Dogs that bark at distance bite not at hand.
- 237 Do what thou oughtest, and come what can.
- 238 Defer not till to-morrow, if it may be done to-day.
- 239 Deeds are Fruits, Words are but Leaves.
- 240 Deeds are Male, and Words are but Female.
- 241 Do as the Friar speaks, not as he doth.
- 242 Delays are the death of Suitors.
- 243 Diseases are the Interests of Pleasures.
- 244 Dogs wag their Tails not so much in love to you as of your Bread.

- 245 Dally not with Money, or yet with Women.
 246 Debtors are Liars.
 247 Discreet Women have neither Eyes, nor Ears.
 248 Disgraces are like Cherries, one draws in another.
 249 Dry Bread at home is better than Roast-meat
 abroad.
 250 Divine Grace was never slow.
 251 Death keeps no Kalender.
 252 Dogs are fine in the Field.
 253 Deaf Men go away with the injury.
 254 Desert and Reward do seldom keep company to-
 gether.
 255 Beware of Impatience, for fair words do cool
 more than a Caldron of Water.
 256 Do as you would be done to.
 257 Do well and have well.
 258 Do well and doubt no man, and do well and
 doubt all men.
 259 Day and Truth may be discerned through a little
 Hole.
 260 Death is the certaineſt of all things to come.
 261 Dear bought and far fetcht, are Dainties for
 Ladies.
 262 Do not do it, if thou wilt not have it known.
 263 Do well to thy ſelf and thine, then to others if
 thou canſt.

E

- 264 **E**aten Bread is forgot.
 265 Ever drunk, ever dry.
 266 Every Man baſteth the fat Hog.
 267 Evil gotten, evil ſpent
 268 *Effex* Stiles, *Kentiſh* Miles, *Norfolk* Wiles, many
 Men beguiles.
 269 Every Man cannot hit the Nail on the head.
 270 Every Miller draweth Water to his own Mill.
 271 Every Man is beſt known to himſelf.
 272 Ever ſpare, and ever bare.

Early

- 273 Early to Bed, and early to Rise, makes a Man
healthful, wealthy, and wise.
- 274 Every mans Nose will not make a Shooing-horn.
- 275 Every Man can rule a Shrew but he that hath
her.
- 276 Every man after his Fashion.
- 277 Every Ass thinks himself worthy to stand with
the Kings Horses.
- 278 Every thing is good in its Season.
- 279 Either live, or Die with Honour.
- 280 Envy never enricheth any one.
- 281 Excusing is oftentimes accusing
- 282 Evil that cometh out of thy mouth, flieth into thy
bosom.
- 283 Every Bird thinks his own Nest is the best.
- 284 Every Path hath a puddle.
- 285 Every thing is of use to a House-keeper.
- 286 Every one stretcheth his Legs according to the
Coverlet.
- 287 Ease and Wine make many a bad Husband.
- 288 Eschew the Pleasure that bites to morrow.
- 289 Expect not fair Weather in Winter on one nights
Ice.
- 290 Every first service the Child doth his Father, is
to make him fondly foolish.
- 291 Every Bees Honey is sweet.
- 292 Empty Vessels sound most.
- 293 Every one puts his fault on the Times.
- 294 Every one hath a Fool in his Sleeve.

F

- 295 **F** All not out with a Friend for a Trifle.
- 296 Forgive any one sooner than thy self
- 297 Fools make Rafts, and Wise men eat them.
- 298 Forecasting is as good as working.
- 299 Fortune is willing to help those that are willing
to help themselves.
- 300 For that which thou canst do thy self, rely not on
another.

- 301 Fish are throw n away that are cast into dry Ponds
302 Fools tye knots, and wise Men loosen them.
303 Feasting is the Physicians Harvest.
304 Fortune hateth the slothful.
305 Fly Pleasure, and it will follow thee.
306 Faint Heart never won fair Lady.
307 Fools lade the Water, and wise Men catch the
Fish.
308 Forsake not the Market for the Tole.
309 Fools set Stools for wise Men to stumble at.
310 Frost and Fraud have always foul ends.
311 Foul Water will quench Fire, as well as fair.
312 First Deserve, and then Desire.
313 Few Words to the Wise are sufficient.
314 Fair Words hurt not the Mouth
315 Fair Words deceive Fools.
316 Fields have Eyes, and Woods have Ears.
317 Foxes if sleeping have nothing fall into their
Mouths.
318 Foxes when they cannot reach the Grapes, say
they are not ripe.
319 Fine Dressing is a foul House swept before the
Doors.
320 Fear keeps the Garden better than the Gardener.
321 Fly the Pleasure that bites soon afterwards.
322 Far shooting never killed Bird.
323 Fair is not fair, but that which pleaseth.
324 For want of a Nail the Shoe is lost.
325 For want of a Shoe the Horse is lost.
326 For want of a Horse the Rider is lost.
327 Folly grows without watering.
328 Foolish Tongues talk by the dozen.
329 February makes a Bridg, and March breaks it.
330 Fools bite one another, but wise Men do agree.
331 Fools build Houses and wise Men buy them.
332 Fools and Quarrellers enrich the Lawyers.

G

- 333 **G**ifts blind the Eyes
 334 **G**ifts enter without knocking.
 335 Good riding at two Anchors, if one fail the other
 will hold.
 336 Great Barkers are no Biters.
 337 God giveth Cōrn, and the Devil mays the Sack.
 338 Great Boast, and small Roast.
 339 God comes at last when we think he is furthest
 off.
 340 Give a scolding Wife Rope enough.
 341 Get thy Spindle and Distaff ready, and God will
 send thee Flax.
 342 Great Cry, and a little Wool, when the Hog was
 shear'd.
 343 Good Counsel will do sometimes more than a
 thousand Men.
 344 Grace and Goodness maketh a Man.
 345 Good is good, but Better carrieth it.
 346 Good to be merry at Meat.
 347 Good it is to have company in trouble.
 348 Good Ware maketh a quick Market.
 349 Good cheap is dear, for it tempteth a Man to buy
 what he wanteth not.
 350 Great Men are great Idols.
 351 Good to prevent an evil in the beginning.
 352 Good Manners are durable, but beauty is perishing.
 353 God cometh with Wollen Feet, but striketh with
 Iron Hands.
 354 Great Care is great Merchandizing.
 355 Good Watch prevents misfortune.
 356 Good Harvest make men prodigal, bad ones pro-
 vident.
 357 Great Matters are not compassed in a moment.
 358 Give a Dog Rost-meat, and beat him with the spic.
 359 God hath often great share in a little House.
 360 God healeth, and the Physician hath the thanks.

- 361 Giving to the poor doth enrich a mans store.
 362 Gossips and Frogs they drink and talk.
 363 Go not for every Grief to the Physitian nor for
 every Quarrel to the Lawyer, nor for every
 Thirst to the Pint-pot.
 364 God depriveth him of Bread, who likes not of the
 Drink.
 265 Gluttony and Tipling kills more than the Sword.
 366 Great Trees are good for nothing but Shade.
 367 Giving is dead now-adays, and Restoring is very
 sick.
 368 Good and quickly seldom meet.
 369 Give Losers leave to talk.
 370 God provideth for him that trusteth in him.
 371 Give not St. Peter so much, as to leave St. Paul
 nothing.
 372 God keep me from four Houses, an Usurers, a Ta-
 vern, a Spittle, and a Prison.
 373 God, our Parents, and our Master, can never be
 requited.
 374 Goods are theirs that enjoy them.
 375 Green Wood makes a hot fire.
 376 Good to begin well, better to end well.
 377 Gold goes in at any Gate except Heaven.
 378 Great pains and little gains, make a man soon
 weary.
 379 Get a good Name and go to sleep.
 380 God is he who Heals, but the Physitian gets the
 Silver.
 381 Gamesters and Race-horses never last long.
 382 Good Workmen are seldom rich.
 382 Great Threatners, little Men-hackers.

H

- 383 **H**E that goeth softly, goeth safely.
 384 **H**e that hath But one Eye must take heed
 how he loseth it
 385 He picked this Sallet out of more Gardens than
 one. He

- 386 He liveth long that liveth well.
 387 He is more bold than wife.
 389 He hath nothing that is not contented.
 390 He that chastiseth one, amendeth many.
 491 He that deceiveth another, is often deceived him-
 self.
 392 He loseth his thanks, that promiseth, and delay-
 eth.
 393 He that converseth not with Men, knoweth no-
 thing.
 394 He covereth me with his Wings, and bites me
 with his Bill.
 395 He that is suffered to do more than is fitting, will
 do more than is lawfull.
 396 He freely may receive courtesies that knowes how
 to requite them.
 397 He wrongeth good Men that favoureth bad Men.
 398 He is not wise who knows not how to be a fool.
 399 He cryes Wine and sels Vinegar.
 400 He is as sure as *March in Lent*.
 401 He is blind enough who sees not through the
 holes of a Sieve.
 402 He that doth a serious business in hast rides post
 upon an As.
 403 He that speaks me fair, and loves me not, I will
 speak him fair, and trust him not.
 404 He that liveth in hope, danceth without a Min-
 stre.
 405 He that runs in the night stumbleth.
 406 Hastily come, hastily go.
 407 He harpeth on that String, which will make no
 good musick.
 408 He that hath a good Neighbour, hath a good
 Morrow.
 409 He that fills his brain with Wine, can put nothing
 else in it.
 410 He spares no words who brings good news.
 411 He is an ill Husband that is not missed.
 412 He keeps a stir, but is no Constable.

- 413 He hath left his purse in his other Hose.
 414 He is a bad Musician can sing but one Song.
 415 He who sheweth his Purse, longs to be rid of it.
 416 He promiseth like a Merchant, but payeth like a Man of War.
 417 He will not make Fish of one, and Flesh of another
 418 He is better with a Rake, than with a Fork.
 419 He who hath a good Harvest, may be content to have some Thistles.
 420 He that makes himself a Sheep, the Wolf will eat him.
 421 Happy Man be his Dole.
 422 He that will live in peace and rest,
 Must hear, and see, and say the best.
 423 He can pipe but ill, who wants the upper lip.
 424 He that will have a Hare for breakfast, must hunt over-night.
 425 He that lies with his Wife in the Market-place,
 shall have many teachers.
 426 He needs must swim, that is held up by the Chin:
 427 He loveth Mutton well, that soketh his bread in the Wool.
 428 He spent *Michaelmas* Rent in *Midsummer* Moon.
 429 He that is afraid of every Grass, must not piss in a fair Meadow.
 430 He that goes to sleep with Dogs, shall rise with Fleas
 431 He is Noble, who hath noble conditions.
 432 Have a care to gain, for there will come a time to spend.
 433 He that falleth, and amendeth, recommendeth himself to God.
 434 He sleeps out his Eyes, and Profit.
 435 Honour and ease are se'dom bedfellows.
 436 He is liveless, that is faultless.
 437 Husbands are in Heaven whose Wives chide not.
 438 He out shot him in his own Bow.
 439 Harm watch, Harm catch.

Select Proverbs.

- 440 He is wise that is honest.
441 His Belly is too strong for his Purse.
442 His Will is the cause of his own woe.
443 Heresie and Frensie go together
444 He that licks Hon'ey from Thorns, pays too dear
for it.
445 He that is not circumspect, Wanteth no trouble.
446 He that overmuch studieth his own contentment
ever wanteth it
447 He that is angry is seldome at ease.
448 Hunger breaks through stone-walls.
449 He doth an excellent dayes-work, who rids him-
self of a Fool
450 Handsome Apparel makes Fools passe for Wise
Men.
451 He that will not be saved need no Preaching.
452 He loseth nothing, that keepeth God for his friend.
453 He that giveth discreetly, gaineth directly.
454 He that gives quickly, giveth twice.
455 He hath not lost all, who hath one throw to cast.
456 He that cannot pay, let him pray.
457 He that hath a fellow ruler, hath an over-ruler.
458 He that waiteth on another Mans Trencher, mak-
eth many a late Dinner.
459 He that fights with silver Arms is sure to over-
come.
460 He laughs ill, that laughs himself to death.
461 He may bear all his Friends on his back.
462 He is wise that can keep himself warm.
463 He is a Cipher among Numbers.
464 He putteth his hand between two Grindstones.
465 He that doth well, wearieth not himself
466 He that goeth not in company, knoweth nothing.
467 He who liveth wickedly, can hardly die honestly.
468 He sheweth all his Wit at once
469 He may change his hair, but not his heart.
470 He that will not be counselled, cannot be helped.
471 Half a loaf is better than no bread at all.
472 He that hath Time, and looks for Time, loseth
time. B 2 473 He

- 473 He that is man'd with Boyes, and Hors'd with Colts; will have his Meat eaten, and his Work undone.
- 474 He may ill run that cannot go.
- 475 He runneth far that never returns again.
- 476 He that goes a borrowing goes a sorrowing.
- 477 How can the Foal amble, when the Horse and Mare trot.
- 478 He hath sneezed thrice, turn him out of the Hospital.
- 479 He may mend but not grow worse.
- 480 He playeth best, who winneth.
- 481 He shall never buy what is good, who is afraid to ask the price
- 482 Honours change Manners.
- 483 Half an Acre is good Land.
- 484 Honest men marry soon, wise Men not at all.
- 485 He that will take the Bird, must not scare it away.
- 486 He that will learn to pray heartily, let him go to Sea.
- 487 He that gives thee a Capon, give him the Leg, and the Wing.
- 488 Happy is he who doth chasten himself
- 489 Hell is full of good meanings and wishings.
- 490 He who lies long a bed his State feels it.
- 491 He who looks not before finds himself behind.
- 492 He that burns his House, doth warm himself for once.
- 493 He wrongs not an old Man who steals his Supper from him.
- 494 He that strikes with his Tongue, must ward with his Head
- 495 He that makes his bed ill, lyes there.
- 496 He that labours, and thrives spins Gold.
- 497 He that takes not up a Pin slights his Wife.
- 498 He that hath lost his credit is dead to the World.
- 499 He that will deceive the Fox must rise betimes.
- 500 He that falls into the Dirt, the longer he stayeth there the fouler he is.

Select Proverbs.

14

- 501 He that is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, strong, rich, nor wise
- 502 He that doth what he will, doth not what he ought.
- 503 He that sings on *Fryday*, will weep on *Sunday*.
- 504 He that seeketh trouble never misseth it.
- 505 He who hath a Head of Wax must not walk in the Sun,
- 506 He that makes a good War, makes a good Peace.
- 507 He that hath but one Hog makes him fat, and he who hath but one Son makes him a fool,
- 508 He that hath love in his brest hath spurs in his side.
- 509 Health and money go far.
- 510 He that hath little is the less dirty.
- 511 He that lets his Wife go to every Feast, and his Horse drink at every Water, shall neither have good Wife, nor good Horse.
- 512 He that makes a thing too fine doth break it.
- 513 Health without Money is half an Ague.
- 514 Help thy self, and God will help thee.
- 515 He commands enough that obeyeth a wise Man.
- 516 He that hopeth not for good, feareth not evil.
- 517 He that bloweth in the dust, fills his eyes with it.
- 518 He that liveth not well one year, sorroweth for it seven years after.
- 519 He that hath a Wife and Children, wanteth not business.
- 520 He that pittiyeth another, remembreth himself.
- 521 He that marryeth for Wealth doth sell his liberty.
- 522 He that is thrown would ever wrastle.
- 523 He that serves well needs not fear to ask his wages.
- 524 He goes not out of his way that goes to a good Inne.
- 525 He looks not well to himself that looks not ever to himself.
- 6 He that endureth is not overcome.

- 527 He that gives away all from himself before he dies,
provides to suffer.
- 528 He that will enter into Paradise must have a good
Key
- 529 He quitteth his place well, that leaveth his Friend
there.
- 530 Half the World knows not how the other half
lies.
- 531 He that contemplates hath a day without night.
- 532 He is not a Merchant bare, that hath Money-
worth, or Ware
- 533 He that winketh with one eye and seeth with the
other; I would not trust him, if he were
my Brother.
- 534 Hide nothing from thy Minister, Physician, and
Lawyer.
- 535 Happy is he who knows his Follies in his Youth.
- 536 He loseth nothing, that loseth not God.
- 537 He is Rich who hath no Debt.
- 538 He that would please all and himself, is impossible
to be.
- 539 He that gives me small gifts would have me
live.
- 540 Honest Men marry soon, many Politicians not at
all.
- 541 How good Wits do jump?
- 541 He that will converse with Clowns, must passe by
rudnesse without frowns.
- 541 He that makes himself simple shall, be fillily dealt
with all.
- 541 He knows enough, that knows when to be silent.

I

- 542 **I** Dleness turneth the Edge of Wit.
- 543 **I** Justice is the best Keeper of Kings.
- 544 If thou hast not a Capon, feed on an Onion.
- 545 In vain he craves advice, that will not follow it.
- 546 In

- 546 In an hundred pound of Law, there is not halfe a penny weight of Love.
- 547 It is the part of a fool to say, *I had not thought on it.*
- 548 It is no meddling with ones betters.
- 549 Ill will never speaks well.
- 550 Ill Company brings many a man to the Gallows.
- 551 It is not how long we live, but how well we live.
- 552 It is true that Men says
- 553 It is a sore fought field, where none escape unkil'd.
- 554 It is better never to begin, than never to make an end.
- 555 In the deepest water is the best Fishing.
- 556 In fullness is forgetfulnesse.
- 557 Idlenesse the Mother of all Evil.
- 558 It is never a bad Day, that hath a good Night.
- 559 If a Man will have his businesse well done he must do it himself.
- 560 It is good to keep a Hatch before the Door.
- 561 It is a hard winter when one Wolf eateth another.
- 562 Intemperance is a Cut throat.
- 563 It is a vertue to abstain from pleasures.
- 564 It is too late to spare, when the bottome is bare.
- 565 In a calm Sea every Man may be a Pilot.
- 566 Innocency bringeth defence with it.
- 567 It is good striving to be Best.
- 568 I will not take from my left side to give to my right.
- 569 It is easie to bowl down hill.
- 570 It is a Vertue to hate Vice.
- 571 It is easie to rob an Orchard, when none keeps it.
- 572 It is better to kiss a Knave, than to be troubled with him
- 573 It is better to be a Shrew, than a Sheep
- 574 It is ill setting Spurs to a flying Horse.
- 575 It is hard to wive and thrive both in a year.
- 576 If thy Friend deceive thee, be no enemy, but cease to be a Friend.
- 577 Industry is fortunes right hand, and Frugality her left.

- 578 It is possible for a Ram to kill a Butcher.
579 Ignorant Modesty is better than a learned Curiosity.
580 It is not the Cat's fault, if the Mistress of the house be a fool.
581 Idleness is the Key of Beggary.
582 In the labourers house Hunger looks in, but dares not enter.
583 If thou wilt know the value of an Angel go and borrow one.
584 It is not the gay Coat that makes the Gentleman.
585 It is not good waking of Care when it is asleep.
586 If fools went not to the Market, bad Ware would never be sold.
587 It is a strange Beast without Head, or Tayl.
588 I wept when I was born, and every day shows why.
589 Jest not with the Eye, or with Religion.
590 If the old Dog barks, he gives counsel.
591 Into a Mouth shut Flyes never fly
592 If you would know secrets, look them in grief, or pleasure.
593 If Folly were grief, every house would weep.
594 If you could run as you drink, you might catch a Hare.
595 In time comes he, whom God doth send.
596 In choosing a Wife, and buying a Sword, we ought not to trust another.
597 If all fools did wear white Caps, the whole World would seem a flock of Geese.
598 It is a poor Stake that cannot stand one year in the ground.
599 In every Art it is good to have a Master.
600 If the Mother had not been in the Oven, she had never sought the Daughter there.
601 If things were to be done twice all would be wise.
602 It is a poor sport that is not worth a Candle.
603 If thou thy self canst do it, attend no others helping hand.

- 604 In a Retreat the lame are formost.
 605 It is a wicked thing to make a death one's Garner.
 606 It is taken for a disgrace to call the ordinary Citizens now *adayes Goodman or Goodwife*, but if they had any cause for it, they need no so to be offended at it. not
 607 In our Childhood we were fools, in our Manhood we are Servants to Care, and in our old-Age we are but Porters to Diseases.
 608 It is a rank courtesie when a Man is forced to give thanks for his own again.
 609 It is a running plague to a Horse when a hasty As rides him.
 610 If every one would mend but one, we should have the Golden Age again.
 611 In too much dispute truth is lost.
 612 In harvest-time Ladies are Chambermaids.
 613 If thou wilt get a good names, let not thy son take thee in thy Chamber.
 614 Ile take no leave of you, quoth the Baker to the Pillory.
 614 If you wrestle with a T — you are sure to be be-Sh — whether you fall over or under.

K

- 615 **K**eepe flax from fire and Youth from gaming.
 616 **K**now when to spend and when to spare is great wisdom.
 617 Keep thy Feet dry, thy Mouth moist.
 618 Kindness will creep where it cannot go.
 619 Keep counsel first thy self.
 620 Keep the Wolf from the door.
 621 Kindle not a fire that cannot be extinguished.
 622 King Harry lov'd a Man.
 623 Kill a Man with a Cushion.
 624 Keep good Men company and you shall be of the number.

Know.

- 625 Knowledge is Folly. except Grace guide it.
 626 Knotty pieces of Timber must have sharp wedges..
 626 Kings are out of play.
 626 Kings chaff is worth other mens corn.

L

- 627 **L**ightly got, quickly spent.
 628 **L**ease is light.
 629 Like the Flounder, out of the Frying pan into the fire.
 630 Long absent, and soon forgotten.
 631 Let Charity measure all your actions.
 632 Let the Letter stay for the Post, not the Post for the Letter.
 633 Like to like, and *Nan* for *Nicolas*.
 634 Let us be merry the Devil is dead, I, but his Son is still living.
 635 Little Pitchers have great ears.
 636 Lack is an hell.
 637 Learning is the eye of the mind.
 638 Let Patience grow in your Garden.
 639 Lessen Charge, and save Cost.
 640 Like Question, like Answer.
 641 Let not thy hand write, nor thy tongue speak, what thy head shall smart for.
 642 Liberty hatcheth all Vice.
 643 Like ill weather Sorrow comes unsent for.
 644 *London*-Bridge was made for wise men to go over and for Fooles to go under.
 645 Lick Honey with your little finger.
 646 Let him that is cold blow the fire.
 647 Like Author, like Book.
 648 Love and Knowledge live not alwayes together.
 649 Let no Womans painting breed thy stomachs fainting.
 650 Love doth much, but Money doth more.
 651 Love cometh in at the window, but goeth out at the door.

- 652 Love me little, and love me long.
 653 Like Carpenter, like chips.
 654 Look not too high lest a chip fall in thy Eye.
 655 Learned Men carry their best Treasure about
 them
 656 Love lives in Cottages as well as in Courts.
 657 Love is potent, but Money is omnipotent.
 658 Let him speak fairly that cannot spend freely.
 659 Let not him that fears Feathers come amongst
 wild Fowl.
 660 Love and a Cough cannot be hid.
 661 Love your Neighbour, but pull not down your
 Hedge.
 662 Live so well, that you may not be ashamed to die.
 663 Little sticks kindle the Fire, but great ones put it
 out.
 664 Life without a Friend is Death with a witness.
 665 Little Wealth, little Care.
 666 Love rules his Kingdome without a Sword.
 667 Love, being jealous, makes a good Eye look
 askint.
 668 Love asks Faith, and Faith asks Firmness.
 669 Little Dogs start the Hare, but the great ones catch
 it.
 670 Life is half spent before we know what it is.
 670 Leave the Court, before the Court leaves thee.
 670 Light supper makes long life.
 670 Live, and let live.

M

- 671 **M**Any talk of *Robin Hood*, that never shot in
 his bow.
 672 Married Men need not many Eyes.
 673 Many Kinsfolks, few friends.
 674 Many things grow in the Garden which were
 never sowed.
 675 Many do kisse Hands which they would wish to
 see cut off
 676 Measure thrice what thou buyest, and cut it but
 once.

- 677 Mettle is dangerous in a blind Horse.
678 My Son put Money in thy Purse, and then keep it.
679 Mercy is a Salve for every Sore.
780 Memory, Judgment, and Action, work great things.
681 Misery must be the Mother, when one Beggar begets another.
682 Much would still have more.
683 Mind that which you must live by.
684 Many a good Cow hath an ill Calf.
685 Men will strain hard for profit.
686 Malice hurts it self most of all.
687 Meer Affection is blind Reason.
688 Many ventures make a full Fraught.
689 Many without punishment, but none without fault.
690 Money is often lost for want of money.
691 My old Mare should have a new Crupper.
692 Men know where they were born, but not where they shall die.
993 Marriage and want of Sleep tame both Man, and Beast.
694 Many speak much that cannot speak well.
695 Much meat, much malady.
696 Many strokes fell down an Oak.
697 Money doth either serve as a Slave, or command as a Master.
698 Miseries come by Pounds, but go away by Ounces.
699 Men who are weak in Body had need be witty.
700 Manners make often fortunes.
701 Marry your Son when you will, but your Daughter when you can.
702 Mills and Wives are ever wanting.
703 Musick helps not the Tooth ach.
704 More have repented of Speech than Silence.
705 Mend your Cloaths and you may hold out this Year.

N

- 706 Neither be daunted with poverty , nor lifted up
with riches.
- 707 No Penny, no *Pater Noster*.
- 708 No man loves his Fetters though made of Gold.
- 709 No butter will stick on his Bread.
- 710 Need hath no Law.
- 711 No Dearth but what is bred in the Horses man-
ger.
- 712 Nothing is impossible to a willing mind.
- 713 None know so well where the Shoe wringeth, but
but he that weareth it.
- 714 No men know better what is good, but they who
have endured evil
- 715 No Silver no Servant.
- 716 No day passeth without some grief.
- 717 No altogether *Jack* out of doors, although no
Gentleman.
- 718 No man can be learned without industry.
- 719 No man ever lost his Credit but he that had it not.
- 720 Need maketh the old Wife trot.
- 721 No man can follow a Business so well as he to
whom it doth belong.
- 722 New meat begetteth a new appetite.
- 723 New Kings new Laws.
- 724 Never too late to be good.
- 725 Never had an ill workman good Tools.
- 726 Noble Housekeepers need no Doors.
- 727 None is a fool alwayes, every one sometimes
- 728 No Lock will hold against the power of Gold.
- 729 Noble Plants suit not with a stubborn Soyl.
- 730 Nothing drieth sooner than a Tear.
- 731 None is born a *Master*.
- 732 No sooner is a Temple built to God, but the De-
vil builds a Chappel hard by.
- 733 None is so wise but the fool overtakes him.
- 734 No Profit to Honour, no Honour to Religion.

735 No

- 735 No Man can flea a Stone
 736 Neither praise nor dispraise thy self, thy Actions
 serve the turn.
 737 Nature draws more then ten Teams.
 738 None know the weight of anothers burthen.
 739 No Alchimy to saving.
 739 No pleasure without repentance.
 739 Never a good work from a grumbling Servant.
 739 No man can play the fool so well as the wise man.

O

740. **O**ld sins breed new shame.
 741 **O**f honey and gall in Love there is store.
 742 Opportunity makes a Thief.
 743 Old friends, and old wine are best.
 744 One hand washeth another, and both wash the
 face.
 745 One good forewit is worth two after wits.
 746 One may sooner fall than rise.
 747 One never loseth by doing good turns.
 748 One poor Ass cannot carry two burchens.
 749 One eye of the Master seeth more than ten of the
 servants
 750 Old Age attended with virtue is a Crown of Glo-
 ry
 751 Once a use and ever a Custome.
 752 Ofa good begining comes a good ending.
 753 Of evil grain no good seed can come.
 754 One, and none, is all one.
 755 One shrewd turn followeth another.
 756 One can never make a strait Arrow of a Sows
 tail.
 757 Of a Mole-hill he maketh a Mountain.
 758 Old Men and Travellers may lie by authority.
 759 Old sins, new repentance.
 760 Out of debt, and out of danger.
 761 One pair of heels is worth two pair of hands.
 762 One of the four and twenty parts of a Knave, is to
 stay long in an arrant,

763 One

- 763 One evil weed marreth a whole pot of pottage.
 764 Old fish, and young flesh.
 765 One Swallow makes no Summer.
 766 One beats the bush, and another catcheth the bird.
 767 One sound blow will serve to undo us all.
 768 One stroak tells not an Oak.
 769 Our own actions are our best security, not other mens judgment
 770 On painting and fighting look aloof.
 771 One Flower makes no Garland.
 772 One Enemy is too much.
 773 One Fool makes an hundred.
 774 One slumber invites another.
 775 On a good bargain think twice.
 776 Of fair things the Month of *May* is fair.
 777 Old men when they scorn young make much of death.
 778 One Barber shaveth not so clois, but another finds work.
 779 One Father is more than one hundred School-masters.
 780 Old wine, an old friend, and old gold, are beloved in all places.
 781 Our sins and our debts, are alwaies more than we take it to be.
 781 Of Women and Fish, the middle is best.
 781 Old peoples frisking doth presage their ending.

P

- 782 **P**atience is a remedy for every grief.
 783 Paper and ink cost money.
 784 Pain is forgotten when gain followeth.
 785 Penny wise and Pound foolish.
 786 Proffered service stinketh.
 787 Prove thy friend before thou needest him.
 788 Praise a fair day at night.

789 Pride

- 789 Pride will catch a fall.
790 Pride goeth before and shame followeth after.
791 Peevish pittie spoils a City
792 Prayer and Provinder never hinder a Journey.
793 Plain dealing is a Jewel.
794 Policy with her long nails hath almost scratcht
out the eyes of Religion.
795 Poverty parteth good fellowship.
796 Proud is the Horse that will not carry his own
provinder
797 Pleasure the rarer used the more commendable.
798 Painfulness is something eased by hoping for rest.
799 Patience in poverty is all a poor mans remedy.
800 Patience by force, is a medicine for a mad Dog.
801 Plain dealing is more praised than practised.
802 Providence is better than rent.
803 Pull down your hat on the winds side
804 Prettiness dies quickly.
805 Poverty is the mother of health.
806 Pardon all but thy self.
807 Poverty is no sin
808 Promising is the Eve of giving.
809 Patch and long slit build and soon slit.
810 Poverty causeth base things.
811 Put God before thee, and thou needest not care
who cometh behind thee.
812 Prove thy friend ere thou have need.
813 Patch by patch is good husbandry, but patch up-
on patch is plain beggary.
814 Preserve thy self from the Occasion and God will
preserve thee from the sin.
815 Poor and liberal Rich and covetous
816 Pleasing ware is half sould.

Q

- 817 **Q**uietness is a great treasure.
 818 **Q**uench not the Spirit.
 819 **Q**uit all to follow truth.
 819 **Q**uick at meat, quick at work.
 819 **Q**uier Life is one of the greatest good in this Life.

R

- 820 **R**eason cannot shew it self more reasonable,
 than to leave reasoning in things above reason.
 821 Religion, Reputation and the Eye, are three things,
 that ought not to be touched.
 822 Reckon right and February hath one and thirty
 dayes.
 823 Remove an old Tree, and it will wither to death.
 824 Running Water is better than standing.
 825 Raw Veal, and Chicken, make fat Churchyards.
 826 Repentance costeth dear.
 827 Repentance is the Laundress of the Conscience.
 828 Riches encrease by Discretion.
 829 Revenge is womanish.
 829 Raise no more Spirits than you can conjure down.
 829 Raw leather will stretch.
 829 Refuse a wife with one fault, and take one
 with two.

S

- 830 **S**ammon and Sermon have their season in Lent.
 831 **S**everity in a good man is justice.
 832 Shew me thy Wife, and I will tell thee what a
 Husband thou art.
 833 Sometimes severity is better than gentleness.
 834 Sound love and true is never forgotten.
 835 Some may better steal a Horse, than another look
 over the hedge.

C

835 Some

- 836 Sometimes words hurt more than swords.
 837 Slander leaves a score behind it.
 838 Silence doth seldome harm.
 839 Six feet of earth make all Men equal.
 840 Subtilty is better than force.
 841 Some amiss is well enough.
 842 Small rain layeth great winds.
 843 Stretch your arms no further than your sleeve
 will reach.
 844 Safe conquest without bloodshed is the greatest.
 845 So we get the chink, we will bear with the stink.
 846 Some thinking to redeem their shame, redouble it.
 847 Save a thief from the gallows, and he will cut thy
 throat.
 848 Such a one hath a good wit, if a wise man had the
 keeping of it.
 849 Soft and fair goes far.
 850 Sift him grain by grain, and you will find him
 chaff.
 851 Shamefull craving must have shameful denying.
 852 Saying and doing are two things.
 853 Seldome comes a better.
 854 Seldome seen, and soon forgotten
 855 Shame in a kindred cannot be avoided.
 856 Sope is lost on the head of an Ass.
 857 Shame take him that shame thinketh.
 858 Spare to speak, and spare to speed.
 859 Speak fair, and think what you will.
 860 Such a welcome, such a farewell.
 861 Self do, self have.
 862 Souldiers in Peace are like Chimneys in Summer.
 863 She that is fair hath half her portion.
 864 Soon enough is well enough.
 865 Sloth turneth the edg of the wit.
 866 Sometimes the best gain is to lose.
 867 Say no ill of the Year till it be past.
 868 Since you know all, and I nothing, tell me what I
 dreamed last night.
 869 Sit in your place, and none can make you rise.

Step

- 870 Step after step, the Ladder is ascended.
 871 Shew me a Lyar, and I will shew thee a Thief.
 872 Some make a conscience of spitting in the Church
 yet rob the Altar.
 873 Sweet discourse makes short dayes and nights.
 874 Service, is no inheritance.
 875 Ships fear fire more than water.
 876 Silks and Sattins put out the fire in the Chimney
 877 Scratching and eating wants but a beginning.
 878 Say well and do well; end with one Letter, say
 well is good, but do well is better.
 879 Schools and Hospitals the best Books that Bishops
 can leave behind them.
 880 Speak little, hear much, and thou shalt not
 err.
 881 Shee that looks too much at her self, looks too lit-
 tle to her self.
 881 Save something for the man that rides on the
 white horse.
 881 Sorrow and an evil Life maketh soon an old Wife.

T

- 881 **T**ake time while time serveth.
 882 Take heed of Enemies reconcil'd, and of
 Meat twice boyl'd.
 883 Take heed you find not that you do not seek.
 884 Threatned folks live long.
 885 There is no woe to want.
 885 The Groat is ill saved that shames the Master.
 887 The Wife and the Sword may be shewed, but
 not lent.
 888 The foremost Dog catcheth the Hare.
 889 The King of good-fellows is appointed for the
 Queen of Beggars.
 890 The sluggard is cloathed in raggs.
 891 The low stake standeth the longest.
 892 The highest Rocks are most apt to be checked by
 thunder.
 893 The Keyes do not all hang at one mans girdle.
 They

- 894 They must hunger in Frost that will not labour
in heat.
- 895 The more thy years, the nearer thy grave.
- 896 There is fallhood in fellowship
- 897 Three may keep counsel if two be away.
- 898 Three to one may put a straw in a mans ar —
or backside, or do any base thing to him.
- 999 Time lost cannot be recovered.
- 900 Truth shames the Devil.
- 901 'Tis better to sit still than rise to fall.
- 902 The Postern door makes thief and whore.
- 903 Two, and One, and By and By, is an hour and a
half.
- 904 Two false Knaves need no Broker.
- 905 Two hands in a Dish, but one in a purse.
- 906 The Horse next the mill carryeth all the Grist.
- 907 The Counsel which thou wouldst have another to
keep, first keep it thy self.
- 608 'Tis ill healing an old sore.
- 909 Thy Cap hath more ease than thy head.
- 910 That which will be a sharp thorn, pricketh be-
times.
- 911 They agree like Bells, they want nothing but
hanging up.
- 912 To loose a Goose, and get a Feather.
- 913 The fairer the Hostess, the fouler the reckoning.
- 914 The envious man shall never want woe
- 915 The Hare runneth well, but the Dog that catcheth
her better.
- 916 There is no weather ill, when the wind is still.
- 917 The man hath no more than he hath need of.
- 918 There is no Man but needs his Neighbour at one
time, or another.
- 919 To moderate the Appetite is a vertue, to let it
loose is a vice.
- 920 The pleasures of the mighty are the tears of the
poor.
- 921 To promise, and give nothing is to comfort a fool
- 922 That which cannot be cured, must with patience
be endured.
- 923 The

- 923 The Bee often spoils her own Honey.
 924 There are many witty Men, yet their brain cannot fill their belly.
 925 The worst Feaver is that of the Tongue.
 926 The Chamber of sickness is the Chappel of devotion.
 927 The sweetest Wine maketh the sowrest Vinegar.
 928 True pitty is tryed in time of misery.
 929 The Speech is the picture of the Mind.
 930 Time cureth every Disease.
 931 Trade is the mother of money.
 932 Think not better of thy self, than the whole Parish besides.
 933 The Sheep without the Shepherd is in danger of the Wolf.
 934 They win by wearing out their enemies.
 935 The Law must rule us, not we the Law.
 936 To live sparingly bringeth a man to be rich.
 937 The workmanship is better than the stuff.
 938 To kill a man with a Cushion.
 939 Things hardly attained are long retained.
 940 To every Bird his own nest is best.
 941 The Nightingale and the Cuckow sing both in a moneth.
 942 The high way is never about.
 943 Though he is bitten, he is not eaten.
 944 The worst part is within.
 145 The day discovers what harm the night hath done.
 946 Time is *Tom-tell-troth*.
 947 Truth finds foes where it maketh none.
 948 To deceive the deceiver is no deceit.
 949 The best Ground is the dirtiest.
 950 The Lion is not so furious as he is painted.
 951 The Gull is allwayes seen against a tempest.
 952 The hoarse Crow croaketh before rain.
 95 The evil that cometh out of thy bowels falleth in to thy bosome.
 984 Take time while time serveth.

- 955 The sins of offenders are the strength of tyrants.
 956 Think of ease, but work on.
 957 'Tis more painfull to do nothing, than something.
 958 The tongue breaketh bone, though it self hath none.
 959 The greatest Clarks are not the wisest Men.
 960 'Tis better to be spoken of ill by one before all, than by all before one
 961 The greatest wealth, is contentment with a little.
 962 Truth and Oyl are ever above.
 963 The absent party is ever faulty.
 964 Thou art wise enough if thou canst keep thee warm.
 965 The shoe will hold with the soal.
 966 The envious Man for the most part drinketh his own poyson.
 967 To leap over the hedge before you come at the stile.
 968 Too much breaks the bag.
 969 There is not so great a floud, but there is as low an ebb
 970 That which doth blossome in the Spring, will bring frnit in the Autumn.
 971 The beggar will sing before a thief.
 972 The tast of the Kitchin is better than the smell of it.
 973 The evening red, and morning grey, is the sign of fair day.
 974 The young Cock crows as he hears the old.
 975 The Ape so long clipperth her young, till at the last she killeth them.
 976 Tell me with whom thou goest, and I will tell thee what thou dost
 977 The confession of a fault is half amends.
 978 There is no curing a grief concealed.
 979 There is no Lock but a golden Key will open it.
 980 The light is naught for sore eyes.
 981 To him that hath lost his tast, sweet is sower.
 982 The blind mans Wife needs no painting.

- 983 The cunning Wife makes her Husband her Apron
 984 The Croſs is the Ladder of Heaven.
 985 Two hungry Meals makes the third a glutton.
 986 The Dog hath barked at me, but not bit me.
 987 The beſt Horſe needs breathing.
 988 The apreſt youth needs teaching.
 989 The good will is all,
 990 That which is evil is ſoon learned.
 991 The way to Heaven is not ſpread with Ruſhes, but
 ſet with Thorns.
 992 The ſmoak of a Mans own houſe is better than the
 fire of anothers.
 993 There is a great deal ſaved, where little is to be
 ſpent
 994 The Merchant that looſeth cannot laugh.
 995 The ill impreſſion either by Nature, or by Cu-
 ſtome, is ſeldome worn out.
 996 The greateſt burdens are not the gainfulleſt.
 997 The hungry belly wanteth ears.
 998 The hungry poor Man is half a Beads man.
 999 The laſt Suitor wins the Maid
 1000 They love too much this die for love.
 1001 Though he be little, he can tittle
 1002 To no purpoſe he undertakes a buſineſs, that
 knows not the ſubſtance of it
 1003 The trueſt jeſts ſound worth in guilty ears
 1004 The Cat is hungry when a Cruſt contents her.
 1005 The liquoriſh Cat hath many a rap
 1006 Two Dogs never agree about one bone.
 1007 The ſlothful Knave will thrive no where.
 1008 The ſhadow of an adviſed Grandſir is better than
 the ſword of an adventurous fool.
 1009 The firſt blow doth not tell the Tree.
 1010 That which is eaſily done, is ſoon believed.
 1011 Too much ſcratching pains, too much talking
 plagues
 1012 The Feet, and Head kept warm, no matter for the
 reſt.
 1013 The Devil is not always at ones door.

- 1014 That mourning is well bestowed which helps the mourner
- 1015 The stillest waters, and humours, are alwayes the worst.
- 1016 The tide will fetch away what the ebb brings.
- 1017 To him who is hungry any bread is pleasant.
- 1018 The abundance of Money ruins youth.
- 1019 The skilfullest wanting Money is but scorned.
- 1020 The Ass that brayeth most, eateth least.
- 1021 The rusty sword, and the empty purse, do plead performance of Covenants.
- 1022 The Foxes tail will serve to piece out the Lions skin.
- 1023 The Ape sometimes makes use of the Cats foot, to get the Chestnut out of the fire.
- 1024 There belong more to Marriage than four bare Legs in a bed.
- 1025 The Pot that goes often to the Well comes broken home at last.
- 1026 The penny is well spent which saves a groat.
- 1027 The Priest forgets that ever he was Clark.
- 1028 There is a craft in dawbing.
- 1029 'Tis hard to make a Silk purse of a Sows ear
- 1030 They had need of a blessing t^hat kneel to a thistle
- 1031 The words that be fair hurt not the mouth.
- 1032 Time lost can never be recovered.
- 1033 The cunning Mason worketh with any stone.
- 1034 'Tis better never to begin, than never to make an end.
- 1035 The more noble, the more humble.
- 1036 They pull with long Ropes, who wait for the death of others.
- 1037 The VVolf knows what the ill Beast thinks.
- 1038 They who remove stones, bruise their fingers.
- 1039 The gentle Hawk half mans her self.
- 1040 The greatest stroak makes not the sweetest musick.
- 1041 The Lions skin is never cheap.
- 1042 The foot on the Cradle, and the hand on the Distaff,

staff, is the sign of a good Houſwife.

- 1043 The full belly never fights nor flies well.
- 1044 To a grateful Man give money when he asketh
- 1045 Though the Maſtiff be gentle, yet bite him not by the Lip.
- 1046 Though a Lye be well dreſt, 'tis eaſily overcome.
- 1047 Though old, and wiſe, yet ſtill adviſe.
- 1048 The wrongs of a Huſband, or Maſter, are not reproached.
- 1049 The beſt remedy againſt an ill Man, is much ground betwixt both.
- 1050 The Mill cannot grind wth the water that is paſt.
- 1051 To woo is a pleaſure in a young Man, a fault in an old Man.
- 1052 To buy dear is not bounty.
- 1053 The Smith and his penny both are black.
- 1054 They that know one another, ſalute a far off.
- 1055 The danger paſt and God forgotten.
- 1056 The miſerable Man makes a penny of a farthing, and the Liberal of a farthing fix pence.
- 1057 The Honey is ſweet, but the Bee ſtings
- 1058 The ill that comes out of our mouth, fallſ into our boſome.
- 1059 The hearts Letter is read in the Eyes.
- 1060 The naughty Child is better ſick than well.
- 1061 The thorn comes forth with his point forwards.
- 1062 They ſteal the Hog, and give away the ſcet for alms.
- 1063 The fault of the Horſe is put on the Saddle.
- 1064 The Corn in winter hides it ſelf in ſnow, as an old Man in furs.
- 1065 The Body is but the ſocket of the Soul.
- 1066 The Jews ſpend at Eaſter, the Moors at Marriages, and the Chriſtians in ſuits of Law.
- 1067 The wiſe Hand doth no: all the fooliſh Mouth ſpeaketh.
- 1068 The more that VVomen look in their glaſſes, the leſs they look to their Houſes.
- 1069 The worſt of Law is that one Suit breeds twenty.

The

- 1070 The worst People have most Laws.
 1071 The evil wound is cured, but not the evil Name.
 1072 There are more men threatned, than struck.
 1073 The hard gives no more than he that hath nothing.
 1074 The Beast that goes alwayes never wants blows.
 1075 The Fox knows much, but he that catcheth him knows more.
 1076 There is more talk than trouble,
 1077 The Fool asks much, but he is more fool that grants it
 1078 There would be no Great Ones, if there were no Little Ones.
 1079 There were no ill Language if it were not ill taken.
 1080 The groundsel speaks not, save what it heard of the hinges.
 1081 The best Mirrour is an old Friend.
 1082 That is not good Language which all understand not.
 1083 The Child sayes nothing but what it heard by the Fire.
 1084 The Tongue talks at the Heads Cost.
 1085 Though you rise never so early, the Sun will rise at his one time, and not till then.
 1086 The Nurses tongue is priviledged to talk.
 1087 The fault is as great as he that is faulty.
 1088 The mornings Sun never lasts a day
 1089 To a crazy Ship all winds are contrary.
 1090 The Horse thinks one thing, and he that saddles him another.
 1091 Thou hast Death in thy House, and bewailest thou anothers?
 1092 The comforters head never aketh,
 1093 This World is nothing, except it tend to another.
 1094 The buyer needs a hundred eyes, the seller not one.
 1095 The way to make a Woman-fool, is to commend her beauty.

- 1096 The Dog that licketh ashes, trust him not with meal.
- 1097 The charges of building, and making of Gardens are unknown.
- 1098 Trust not one nights Ice.
- 1099 To gain teacheth how to spend.
- 1100 The Dog gnaws the bone, because he cannot swallow it
- 1101 The greatest step is that out of doers.
- 1102 The first degree of folly is to think ones self wise, the second to profess it, the third to despise counsel.
- 1103 The first service a Child doth his Father, is to make him foolish
- 1104 The resolved mind hath no cares.
- 1105 Talking pays no role.
- 1106 The Masters eye fattens his Horse and his foot the Ground.
- 1107 The Gown is hers that wears it, and the World his who enjoys it.
- 1108 The Presbiters Wife had rather see her Husband in his Shirt, than in his Surplice.
- 1109 Things well fitted, continue long.
- 1110 The good Mother sayes not will you? But gives.
- 1111 The Lame goes as far as the staggerer.
- 1112 That little which is good. fills the trencher.
- 1113 To a good spender, God is the treasurer.
- 1114 There are many wayes to Fame
- 1115 There is no companion like the penny.
- 1116 The offender never pardons.
- 1117 The blind eat many a Fly.
- 1118 The toothach is more ease than to deal with ill people.
- 1119 Thursday come, and the Week's gone.
- 1120 There is great force hidden under a sweet command.
- 1121 The Cat sees not the Mouse always.
- 1122 The slothful is the companion of the Counters.
- 1123 The command of custome is great.

- 1124 The *fat* Man knoweth not what the lean thinketh.
- 1125 The Fish follow the bait.
- 1126 The *March* Sun causeth dust, and the wind blows it about.
- 1127 Time is the rider that breaks youth
- 1128 The sight of a Man hath the force of a Lion.
- 1129 The table robs more than the thief.
- 1130 The thought hath good legs, and the Quil a good tongue.
- 1131 The Ballance distinguisheth not betwixt gold and lead.
- 1132 True praise taketh root, and spreads.
- 1133 To be beloved is above all bargains.
- 1134 The Evening praiseth the day, and the Morning the frost
- 1135 The perswasion of the Fortunate swayes the doubtful.
- 1136 To deceive ones self is very easie.
- 1137 To make all firm, let God be thy beginning and thy ending.
- 1138 Talk much, and err much, saith the Spaniard.
- 1139 That which will not be spun, let it not come between the spindle and the distaff.
- 1140 There is no great banquet but some fare ill.
- 1141 Talk not of a halter in the house of him that was hanged.
- 1143 The escaped Mouse ever feels the taste of the bait.
- 1144 Though shooring-horns be out of date, yet horns be as plentiful as ever.
- 1145 Though you see a Churchman live an evil life, yet continue in the Church still.
- 1146 That which two will, takes effect.
- 1147 Three Women make a Marker.
- 1148 To him that will wayes are not wanting
- 1 49 To-day above ground, to-morrow under.
- 1150 The effect speaks, the tongue needs not.
- 1151 They complain wrongfully on the Sea, who twice suffer shipwrack.
- The

- 1152 The first Dish pleaseth all.
- 1153 To a Child all weather is cold.
- 1154 The Friar preached against stealing, and had a
Goose in his sleeve
- 1155 That's the best Gown, that goes up and down the
House.
- 1156 The best smell is Bread, the best savour Salt, the
best Love that of Children.
- 1157 The Market is the best Garden.
- 1158 The chiefeſt Diſeaſe that raigns this year is folly.
- 1159 The conſtancy of the benefit of the Year in the
four ſeveral ſeaſons argues a Deity.
- 1160 The faulty ſtands on his guard
- 1161 To a crafty man ſend a crafty and a half to deal
with him.
- 1162 To give and keep there is need of wit.
- 1163 The beſt of the ſport, is to do the deed, and ſay
nothing.
- 1164 They talk of Chriſtmaſs ſo long, that it comes.
- 1165 The Wolf muſt die in his own ſkin.
- 1166 The tongue is not ſteel yet it cuts
- 1167 Though the Fox runs, the Chickens hath wings.
- 1168 The white Wall is the paper of a fool.
- 1169 There came nothing out of the ſack but what
was in it.
- 1170 There is no Houſe but hath ſomething in it not to
be ſpoken of.
- 1171 The Cow knows not what her tayl is worth till
ſhe hath loſt it, the worth of a thing is beſt
known by the loſſe.
- 1172 The off-ſpring of thoſe that are very young, or
very old, laſteth not.
- 1173 There needs a long time to know the worlds
pulſe.
- 1174 Too much taking heed is loſſe.
- 1175 The Court hath no Almanack
- 1176 They who are leaſt fooliſh are wiſe.
- 1177 The Wiſe is the Key of the Houſe
- 1178 The Law is not the ſame at morning and at night.

The

- 1179 The Apothecaries Morter spoils the Lutinists Mu-
fick.
- 1180 The Cholorick drinks, the Melancholy eats, the
Flegmatick sleepeeth, the Sanguin laughs
- 1181 The little cannot be great, unless he devoureth
many.
- 1182 Time undermines all.
- 1183 The Physitian oweth all to the Patient, but the
Patient oweth nothing to him but a little money
- 1184 The old Mans staff is the rapper at deaths door.
- 1185 Take heed of an Ox before, of an As behind, of
a Monky on all sides.
- 1186 The scabby Head loves not the Comb.
- 1187 The singing Man keeps his Shop in his throat.
- 1188 The life of Man is a winters way, and a winters
day.
- 1189 That Man may very well live contented, that
needeth not to borrow, nor flatter.
- 1190 There's none desires Drink, more than he that
hath too much.
- 1191 The great put the little on the Hook.
- 1192 The least hair makes a shadow.
- 1193 The deaf gains the injury.
- 1194 'Tis better to go to bed without Supper, than to
rise in Debt.
- 1195 'Tis an ill Air where nothing is to be gained
- 1196 'Tis a foolish Sheep that makes the Wolf her
Confessor.
- 1197 'Tis good making fast the sack before it be too
full.
- 1198 They have need of a Blessing who pray to a
Thief.
- 1199 The Royal Crown cures not the Head-ach.
- 1200 The early Bird catcheth the Worm.
- 1201 Two anons, and a by and by, is an hour and half.
- 1202 Too much familiarity breeds contempt.
- 1203 To give a Cornish Hug
- 1204 The Kings Cheese goes half away in Parings, viz.
among so many Officers.

- 1205 To burn a whole Candle to find a Pin.
 1206 To Rise at Six, and Dine at Ten, to Sup at Six,
 and go to Bed at Ten, will make a Man live
 ten times Ten.
 1206 They agree like London Clocks, viz. not at all.
 1207 There's no ill but may turn to ones good.
 1208 The *Jews* in their Passeovers, the *Moors* in their
 Weddings, the *Christians* in their Law-suits,
 spend their Estates.
 1209 That is Gold which is worth Gold.
 1210 Take away my good Name and take away my life.
 1211 Touch a galled Horse on the back, and he'll kick
 (or winch.)
 1212 The Case is alter'd, quoth *Ployden*,
 1213 Teach your Father to get Children.
 1213 The Fox that sleeps a mornings, meets with no
 Feathered break-fasts
 1213 To take too much of, or to presume too much
 on a Friend, is the way to make him Loth you,
 and to make you Loose him.
 1213 Truth finds foes where it makes none.
 1213 Take time when time is, for time will away, time-
 ly Blossom, timely ripe.

U

- 1214 **U**Se the means, and God will give the blessing.
 1215 Vain glory is a flower that bears no Corn.
 1216 Variety taketh away society.
 1217 Variety is the gratitude of Nature.
 1218 Use Leggs, and have Leggs.
 1219 Vice is often cloathed in Virtue's habit.
 1220 Use the company of thy Equals.
 1221 Unminded, unmoaned.
 1222 Unknown, unkiss'd.
 1223 Vice is slippery like Ice.
 1124 Use moderation, and desie the Physitian.
 1 25 Vessels retain the savour still, of that thing which
 them first did fill.
 1226 Virtue never grows old, the vigour thereof did
 never decay. Virtue

1227 Virtue and a Trade are the best Portions for Children.

1228 Vainly the Mill is said to Clack, where the Miller Ears doth lack.

1229 Under water famine. under snow bread.

1230 Valour that parleys is near yeilding.

1231 Valour is little worth without Discretion.

1232 Valiant mens looks prevail more than Cowards swords.

1233 Valiant men count every place their own Country.

1233 Use makes perfectness.

1233 Use to make thy bed thy grave, so death will be no stranger to thee when he comes.

W

1234 **W**E owe more to Health than to pleasure.

1235 When the wife commands, thunderbolts flie about the house.

1236 When it pleaseth not God, the Saint can do little.

1237 Wisdom and haste may vary.

1238 Wisdom is better than strength.

1239 Whose wives chide not, the Husbands are in Heaven.

1240 Work wisely lest you be prevented.

1241 Wolves lose their teeth but not their memory.

1242 Womens counsels are sometimes good

1243 Women many in number, make many words.

1244 Winters weather, and Womens words, often change.

1245 Wranglers never want words.

1246 Womens passions are natural, and can never heal themselves.

1247 Wisdom and Judgment go together.

1248 When Fortune smiles upon thee, take the advantage of it.

1249 Well begun is half-done.

1250 Who is more busie than he who hath least to do? What

- 1251 What sobriety conceals drunkenness reveals.
 1252 Weak Men had need to be witty.
 1253 VVide ears, and a short tongue.
 1254 VVhen I had thatched his House, he would throw
 me down
 1255 VVine is the Masters, but the goodnesse is the
 Drawers
 1256 VVhen Meate is in, Anger is out.
 1257 VVorst part is within.
 1258 VVine wears no Breeches.
 1259 VVhen a thing is done, advice comes too late.
 1260 VVhat the eye sees not, the heart rues not.
 1261 VVho more than he is worth doth spend, he
 makes a rope his life to end.
 1262 VVhen all is consumed, repentance comes too late
 1263 VVhatsoever is given to a fool, is lost.
 1264 VVhat Children hear at home, doth soon flie
 abroad
 1265 VVhen goods encrease, the body decreaseth, for
 most Men grow old before they grow rich.
 1266 Where shall a Man have a worse friend than he
 brings from home.
 1267 Who weddeth before he be wise, shall die before
 he thrive.
 1268 VVise Men are bid to Feasts that Fools make.
 1269 VVine and VVomen make Men Runagates, and
 Beggars.
 1270 VVhat is better than a contented mind.
 1271 VVise Feast takers must be Feast-makers.
 1272 VVhen Bees are old, they yield no Honey.
 1273 VVell doth he live within doors, that is beloved
 without doors.
 1274 VVise Men do the work, and Fools brag of it.
 1275 VVhere wrath is joyned with power, there are
 thunderbolts.
 1276 VVare and Wades-Mill is worth London, meaning
 all ware in Trading.
 1277 VVhen the Fox sleepeth, no Grapes fall in his
 mouth,

478 We seldom prize that which is ordinary, as
Limbs, and Senses.

1279 We must rather seem, than be naught.

1280 Whores affect not you, but your purse.

1281 What is a workman without his tools?

1282 What the heart thinketh, the tongue speaketh.

1283 When the Head aketh, all the body is the worse

1284 What some win in the Hundreds, they loose in
the Shire.

1285 When the Pig is proffer'd, hold open the Poke

1286 Where the Saddle doth pinch, better ride on a Pad

1287 Where the Hedge is low, Men soonest leap over.

1288 Without hope the heart would break.

1289 Who still takes out, and puts not in, will quickly
find a bottome.

1290 Who lacketh a Stock, his gain is not worth a Chip.

1291 Who stumbles, and falls not, goes faster.

1292 Who medleth in all things, may shooe the Gosling

1293 Who is a Cuckold, and conceals it, carrieth coals
in his bosome

1294 When he should work, each finger is a thumb.

1295 Who would please all, and himself too, underta-
keth what he cannot do.

1296 Water, Fire and War, quickly make room.

1297 When Ale is in, wit is out.

1298 Who may not as they will, must will as they may.

1299 Want of money, want of comfort.

1300 We have better counsel to take, than to give.

1301 We shall lie all alike in our Graves.

1302 When we have Gold, we are in fear, and when
we have none, we are in trouble.

1303 When poverty cometh in at the door, love flieth
out at the window.

1304 Where old age is evil, youth can learn no good-
ness.

1305 Who hath Glass windows of his own, let him take
heed how he throws stones at his house.

1306 Who goes for his money before his day, need car-
ry a Lanthorn and a Candle with him.

Who

- 1307 Who expects an invitation at first sight, wants
good manners.
- 1308 Who spends more than he should, shall not have
to spend when he would.
- 1309 Well is it with him who is beloved of his Neigh-
bours.
- 1310 When a friend asketh, there is no to morrow.
- 1311 Who hath none to stil him, may weep out his eyes
- 1312 Who marrieth for love, and no money, hath good
nights, but sorry dayes.
- 1313 When all sins grow old, covetousness grows young
- 1314 Who promiseth, putteth himself in debt.
- 1315 Who remove stones, bruise their fingers.
- 1316 Who tells his wife news, is but newly married.
- 1317 Wanton and wild Houfwives marr and undoe the
Family.
- 1318 Who hath his Skirts of straw, needs fear the fire.
- 1319 Who hath a wolf for his Mate, needs a Dog for
his Man.
- 1320 Who hath a fair wife, needs more than two eyes.
- 1321 When Prayers are done, my Lady is ready.
- 1322 Who is so deaf as he that will not hear.
- 1323 VWhen a Dog is drowning, every one offers him
drink.
- 1324 VWhere you think there is Bacon, there is not so
much as a Chimney.
- 1325 VWhither goest thou grief? whither I am wont.
- 1326 VWhere shall the Ox go, but he must labour.
- 1327 VWhen you give a Clown your finger, he will take
your whole hand.
- 1328 VVell may he smell fire, whose Gown burneth.
- 1329 VVelcome evil, if thou comest alone.
- 1330 VWhen you play with a fool at home, expect that
he will play with you in the Market.
- 1331 VWithout favour none will know you, and with it,
you will not know your self.
- 1332 VWhether you do boyl Snow, or do pound it, you.
can have but water of it.
- 1333 VWhere the drink goes in, there the wit goes out

- 1334 Where there is no honour, there is no grief.
 1335 Welcōme friend, sayes Milk to Wine.
 1336 Who sings doth skare away his sorrows.
 1337 Who must account for himself, and for others,
 must know both.
 1338 Who buyes and sells, feels nōt what he spends.
 1339 Weight and Measure take away strife.
 1340 Well to work and make a Fire, it doth care and
 skill require.
 1341 War, hunting, and love, are as full of trouble, as of
 pleasure.
 1342 Wounds that be ill are cured, but an evil name is
 never cured.
 1343 What your Glas tells you, will not be told by
 counsel.
 1344 When an old Man will not drink go to see him in
 another World.
 1345 When the Fox preacheth, beware the Geese.
 1346 When God pleaseth, no wind but brings rain with
 it.
 1347 When war begins, Hell opens.
 1348 When you are an Anvil, hold you still; when you
 are a Hammer strike your fill.
 1349 Who lives by hopes, dyes breaking of wind be-
 hind.
 1350 Who spits against Heaven, it falls in his face.
 1351 Who will deceive the Fox, must rise betimes.
 1352 Who eats his dinner alone, must saddle his Horse
 alone.
 1353 Who gives thee but a bone, would not have thee
 dye.
 1354 Who lives well, seeth afar off.
 1355 Who demandeth misseeth not, unless his demands
 be foolish.
 1356 Who loseth his due, getteth no thanks.
 1357 Who will have a handsome wife, let him choose
 her upon Saturday, and not upon Sunday, viz.
 when she is in her fine cloaths
 1358 Who sows his Corn in the field, doth trust in God
 1359 Would

- 1359 Would you know what money is, go borrow some
 1360 Who would be well old, must be old betimes.
 1361 We are fools one to another.
 1362 Wives and Mills are ever wanting.
 1363 Who likes not the drink, God deprives him of the bread.
 1364 Who comes of a Hen, must needs scrape.
 1365 Water afar off quencheth not fire.
 1366 Who hath neither Fools, nor Beggars, nor Whores amongst his kindred, was born of a stroak of thunder.
 1367 Who hath Spice enough, may season his meat as he pleaseth.
 1368 Who doth his own business, souls not his hands.
 1369 Who hath all in one place, hath all in the fire.
 1370 Who works after his own manner, his head never aketh at the matter.
 1371 Who commends himself, betrays himself, and bewrays himself.
 1372 Women, Priests, and Poultry, have never enough.
 1373 Who seeks trouble is seldome without it.
 1374 Who keepeth company with the wolf, will learn to howl.
 1375 Who hath bitter in his mouth, spits not all sweet.
 1376 Who speaketh, doth sow, and he who holds his peace, doth reap.
 1377 Who is fed at anothers hand, must stay the longer before he be full.
 1378 Who hath aking teeth, hath ill tenants.
 1379 Woe to the house where there is no chiding.
 1380 Where the tooth pains, the tongue is commonly upon it
 1381 Where there are no Cats, the Mice dance.
 1382 Where your will is ready, your feet are light.
 1383 Who bewails himself, hath the cure in his hands.
 1384 Who preacheth War, is the Devils Chaplain.
 1385 War maketh thieves, and Peace hangs them.
 1386 Wealth is like Rheum, it falleth on the weakest parts.

- 1387 When children stand quiet, they have don some ill
 1388 Weigh justly, and sell dearly.
 1389 When the Knave is in the Plum-tree, he hath
 neither friend, nor kindred.
 1390 We shall never come to Honour under a Coverlet
 1391 When the tree is fallen, every Man goeth to it
 with his Hatcher.
 1392 Willows are weak, yet they bind other wood.
 1393 Wood half burnt, is easily kindled.
 1394 Wisdome hath foot on Land, and another at
 Sea.
 1395 Where it is weakest there the thread breaketh.
 1396 Where love fails, we spy all faults.
 1397 Wise Men need not blush for changing their pur-
 poses.
 1398 Wine in the Bottle doth not quench thirst.
 1399 When age is jocond and frolick, it makes sport for
 death.
 1400 Wise Men care not for that which they cannot
 have.
 1401 When my House is in a fire, it is not good playing
 at Chés.
 1402 When God doth punish he first takes away the
 Understanding.
 1403 When it thunders, the thief becomes honest.
 1404 Whirling the eyes too much, sheweth a Kires
 brain.
 1405 Where there is a Spring in Winter, and a Winter
 in Spring, the Year is never good.
 1406 Where there is peace, God is there.
 1407 We learn in doing well.
 1408 Weomen laugh when they can, and weep when
 they will.
 1409 War is deaths feast.
 1410 Words are women, deeds are men.
 1411 Words and Feathers are tossed by the Air.
 1412 Who would be a Gentleman, let him storm a
 Town.
 1413 Whoring and Baudery does alwayes end in beg-
 gary.

- 1414 VWhen you enter into a House, leave the anger at the door.
- 1415 VVar and Physick are governed by the Eye.
- 1416 VVine is a turn Coat, first a friend, then an enemy.
- 1417 VVine makes all sorts of creatures at a table.
- 1418 VVine that costs nothing, is digested before it be drunk.
- 1419 VVronged patience often become furious.
- 1420 With all thy knowledge know thy self.
- 1421 VWho serves God hath a good Master.
- 1422 VWho hath a step Mother, hath a devil in a womans shape.
- 1423 VWho Lends, hath it not again: if he hath it, yet not so soon, if soon, not all, if all, not so willingly; therefore spare to lend
- 1424 VWho desires a short Lent: let him make a debt to be paid at *Easter*.
- 1425 VWho hath a trade, may through all waters wade.
- 1426 VVe think Lawyers to be wise, but they know us to be fools.
- 1427 VWho parts with his estate before he dyeth, is a fool in folio
- 1428 VWhile the grasse growes, the steed starves,
- 1429 Without danger we cannot get beyond danger.
- 1430 VWhen the Sermon is ended in the Church, let it begin in thee:
- 1430 VVomens Tongues for their garulitic are like to Clocks. if they go too fast they never go true.

Y

- 1431 Young Cocks love no Coops.
- 1432 You have leap'd a VWhiting.
- 1433 You know good manners but you use but a few.

- 1434 You may know the Man by his manners.
 1435 You cannot call a Man worse than unthankfull.
 1436 You have a little wit, and it doth you good some times.
 1437 You will fill your mouth with an empty spoon.
 1438 You pay more for your Schooling, than your Learning is worth.
 1439 Young Men think old Men are fools, but old Men know that young Men are so.
 1440 You cannot know VVine by the Barrel.
 1441 You must strike in Measure, when many strike on the Anvill.
 1442 You may bring a Horse to the River, but he will drink when and what he pleaseth
 1443 You cannot make a VVindmil go with a pair of Bellows.
 1444 You cannot hide an Eele in a Sack.
 1445 You cannot flea a Stone.
 1446 You must do your duty and endeavour, and then a blessing followeth it.
 1447 You may not lose your Friend to keep your Jest.
 1448 You may not lose a Hog for a halfpennyworth of Tar.
 1449 Youth with wealth destroyes many good Estates: (and by much riot many die beggars.)
 1450 You may lose a Fly to catch a Trout.
 1451 You may be a wise Man though you cannot make a watch.
 1452 Youth is to obey and do what duty is required,
 1453 Youth over-bold, seldome good old.
 1454 You command enough in obeying the wife.
 1455 You may be deceived easily if you believe lightly
 1456 You were better to pay and have little, than to have much and be in debt.
 1457 Youth must be kept from bad Company, as Flax from the fire
 1458 You may love your House well, but not ride on the Ridg.
 1459 You may speak with your Gold, and make other Tongues dumb,
 1460 Your

Select Proverbs.

43

- 1460 Your rich Man walketh to get a Stomack to his Meat, and the poor Man walks to get Meat for his Stomack.
- 1460 You were better give the wool than the Sheep.
- 1461 You were better pass a danger once, than to be alwayes in fear.
- 1462 Your Letter had better stay for the Post, than the Post for the Letter.
- 1463 Your Credit lies at the Stake.
- 1464 You may paint the Flowers in all his Colours, but not give it the smell.
- 1465 Years know more than Books or Proverbs.
-

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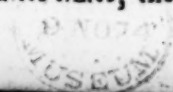
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